



Courtesy of American Bible Society

**Dr. J. A. Heasty, Doleib Hill, South Sudan, working on a translation of the
Gospel of Mark into Shilluk.**

Special Emphasis — Translators of the Word

MARCH, 1952

Women's Missionary Magazine

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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A LITTLE TIME APART

Prepare our Hearts

Prepare our hearts, dear Lord

To search thy written word.

Oh, may thy Spirit's light reveal

*To us thy wise, thy sovereign
will.*

Deeply upon our minds impress

*Thy law of truth and righteous-
ness,*

But, Lord, 'tis not enough

Alone to know thy truth.

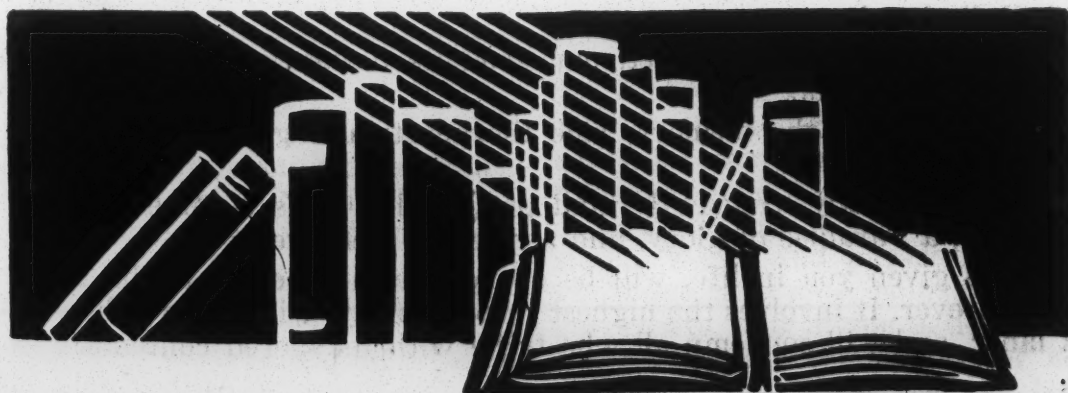
Help us to do, as well as know

That we may in thy image grow.

Not only to our minds impart,

*But stamp thy law upon our
heart.*

—Selected



*Translation it is that openeth the window to let in
the light; that breaketh the shell, that we may eat the kernel;
that putteth aside the curtain, that we may look into the most Holy place.*

—From the Preface to the Authorized Version of the English Bible, 1611



Melanchthon

Luther

Pomeranus

Cruciger

Luther Translating the Bible

THE BIBLE

The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

Read it to be wise, believe in it to be safe, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Here Paradise is restored, heaven opened, and the gates of hell disclosed.

Christ is its grand object, our good its design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, and prayerfully. It is a mine of wealth, a Paradise of glory, and a river of pleasure.

It is given you in life, will be opened in judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents.

—Author unknown

The Women's Missionary Magazine

Vol. LXV

March, 1952

No. 7

Year's Theme:

THE
BIBLE
and
MISSIONS



"One of the most fascinating portions of their record is the way the missionaries spread out their work into every area of human interest. When they reached the people with the gospel they had to give them the Bible, so they became translators of the Word, digging through the lingual barriers that had separated them."

So They Became Translators

Every Man In His Own Tongue

THE BIBLE, or portions of it, has been translated and published in more than 1100 languages of the world. In 185 of these the whole Bible has been completed; in 241 the New Testament, and in the remaining languages some substantial part of the Scriptures, but less than the New Testament, has been translated.

Over a long period of years, new languages have been added to the list at the rate of about ten a year. It is estimated that part of the Scriptures might now be read in the languages of nine-tenths of the people of the world; however, probably less than two-tenths of the people of the world have ever heard the Gospel in their own tongue.

We rarely realize that there are at least 1000 more languages which as yet have nothing of the Word of God. It is true that many of these

Bibleless peoples constitute comparatively small tribes, scattered in isolated areas, but the total population of all these 100 groups is almost twice that of the United States. For us, who live surrounded by books, magazines, and newspapers, it is incredible that millions of people have no alphabet, and have never seen a single word of their language written but just such peoples do exist in the remote islands of the South Pacific, the towering mountains of South West Asia, the neglected regions of India, the jungles and deserts of Africa, and the steaming lowlands of the Amazon.

The missionary translator faces a very difficult task if he is to bring the Bible to such peoples, for there are no dictionaries or grammars which he may consult. The only way to learn such a language is to sit down with the natives and ask for simple words and phrases. At first, the missionary must point to objects, gesticulate, and mimic actions—anything to obtain the names for such objects as huts, cows, canoes, bows,

The American Bible Society has kindly granted permission to print portions of two leaflets, "Spreading the Light" and "Along the Translator's Road"—written by Rev. Eugene A. Nida, Ph.D. These leaflets and similar material may be secured from the American Bible Society, 450 Park Ave., New York 22, N.Y.

arrows and lions. By this slow process he finally gains a vocabulary, but not without trouble, for many of the sounds are exceedingly difficult. For example, the word for "odor" in Yipounou, a language of the Gabon, is *mōbbura*. In many languages it is easy to make mistakes. In one Bantu language of Central Africa the missionary was so confused that instead of ending his prayer with the words "dismiss us with thy blessing," he said, "kick us out gently, gently."

Some people think that aboriginal languages are ultra simple in their grammar, even though they may possess queer sounds. This is far from being true. In Congo Swahili, spoken in the Belgian Congo, the English sentence "they will cause him to be hit" is translated by a single word, *hawatakamupikizwa*. To each verb root may be added so many different parts preceding and following that the resultant forms number more than 10,000. We think that Latin and Greek with their few hundred verb forms are difficult enough, but many languages which missionary translators must reduce to writing are far more complicated.

The syntax is usually so different from English or any other language the missionary has studied that he must laboriously analyze scores of pages of native stories and legends which he has carefully written down. For only in this way can he come to speak and write the language in anything like a natural manner.

Of course it is true that many languages of so-called primitive peoples have many fewer words than we do in English. Nevertheless, Bible translators are constantly amazed at the rich vocabularies of these remote peoples. The dictionary in the Congo language of Central Africa has more than 40,000 words, and the lists are not exhaustive.

In many instances the idioms are quite different from our own. The Bible translator among the Shilluks, those tall Nilotics of the Anglo-Egyptian

Sudan, must speak of "stinginess" as "having a big heart" and "generosity" as "having a small heart." This seems quite contradictory to us, but the Shilluks justify their expressions by saying, "You see, a stingy, selfish man is one who has grabbed everything he can and has put it into his heart, and therefore his heart is big; while the generous man has given away almost all that he has, and therefore, his heart is small."

Sometimes the difficulties in translating are due to difficulties in local customs. For example, the Zanaki people on the eastern shores of Lake Victoria in Tanganyika, Africa, would be shocked at a literal translation of Rev. 3:20, in which the Son of man declares, "Behold, I stand at the door and knock," for only thieves knock on doors among the Zanaki people. A thief knocks on the door of a hut and if he hears any movement inside, he runs off, but the honest man, calls the name of the person inside, and by such identifies himself. Hence, in this passage in Revelation the Zanaki translator uses the native expression, "Behold, I stand at the door and call."

There is no language into which the Bible cannot be translated, and in many instances the words used are graphic and rich in spiritual meaning. The Eskimos of Point Barrow, Alaska, call a "hymn" a "song of prayer;" and the Tzeltal Indians of southern Mexico describe "faith" as "hanging onto the heart." This phrase of "to hang onto" may be used to describe a great parasitic vine which wraps itself around the trunk and branches of some towering mahogany and becomes so intricately bound to this giant of the jungle that it cannot be torn away. Similar "hanging onto with the heart" is thus the essence of faith.

Even the mechanics of translation is almost insuperable. The laborious writing-out of the translation, the numerous checks with various in-

formants and native leaders of the church, the typing and proofreading of the manuscripts—these are not easy tasks, for accuracy is so imperative. Consider a typographical error in one manuscript, in which the substitution of an *i* for a *u* made the passage read that Mary wiped Jesus' "ears" with her hair.

In the processes of revision of a translation the American Bible Society attempts to contribute special helps by way of certain checks, which the translator may employ to insure greater accuracy in the translation. The Versions Secretary also consults with the translators in the many technical problems which constantly arise in the final redaction of a manuscript before printing.

The enormous expenditure of effort, the long hours at the translator's desk, the laborious checking and rechecking to insure accuracy, the physical hardships of unhealthy environments—all these exact an incalculable toll of human energy. But such sacrifice constitutes the payment of a debt, in transmitting to the world the supreme heritage which is ours in the possession of the Word

of God.

"But why such concern that the Bible be in the language and hands of the people?" one may ask. Precisely because it is different from any other book in the world, even any so-called holy book. The Bible is no compilation of magic ritual for fetish worship to be recited by unthinking devotees in some strange unknown tongue, but it is the book by which the Spirit of God reveals the Living Word, who said, "I am the way, the truth, and the life; no man cometh unto the Father but by me." The Word of God must not only be in the language and the hands of people, but also in their hearts.

A little Luba-Lulua lad in the Congo, after listening to the Scripture reading, asked, "Oh, sir, may I have that book, so that I may read it to the people in my village off in the forest, for those words made holes in my heart."

That was the idiom of his language—but how eloquently expressive it is for us. The Bible must speak in the mother-tongue of every people that it may indeed "make holes in the heart."

ON ALL MEN'S TONGUES

If you should weary of familiar names
That catalog the languages of earth,
Like Spanish, German, French, Norwegian, Greek,
Italian, Russian, English and Chinese,
Consider these among nine hundred more
Wherein the Bible, by translators' toil,
May tell its Good News to the tribes of men:
Cakchiquel, Tswa, Fon, Sgau and Cheremiss,
Miskito, Dida, Efik, Ho and Gheg,
Gu, Tigré, Gang and Xosa, He and Twi. . . .
So yields the Babel Tower's legacy
Of jangling speech, that goaded agelong wars,
To conquest by the one blest utterance
Of Peace, that all the weary understand.
And though still polyglot, mankind is cheered
By Heaven's purpose of World Brotherhood.
On all men's tongues the Word of God pleads now
For love that war shall never vex again.

—Eliot White, from Bible Society Record



U. P. Translators Of The Word In The Punjab

By DR. HARRIS J. STEWART, Translation Work, Gujranwala, Pakistan

United Presbyterian Mission work in the Punjab has from the earliest days been indebted to the British and Foreign Bible Society for a ceaseless supply of Scriptures translated into the languages of the country.

The Urdu translation, founded on the remarkable labors of Henry Martyn, (d. 1812), was doubtless at hand from the beginning. But Urdu, although very widely known in India, is not the peculiar language of the peoples of the Punjab, whose mother tongue is Punjabi. In due time the need of a translation in Punjabi was impressed upon those working among the illiterate masses of the Province, and through the leadership and help of that wonderful organization, the Bible Society, the Punjabi version of the New Testament became available early in the 20th century. The work of translation was accomplished by collaboration of a number of persons of various missionary societies and churches in which United Presbyterians also had a part. The U.P. Mission has for many years supported the British and Foreign Bible Society by contributions, membership in its Lahore Auxiliary, and participation in its activities. The task of the translation of the Old Testament into Punjabi, in which the writer has had a part for the last three years, is still only in its beginnings.

The United Presbyterian whose name stands out most prominently in connection with translation work, however, was Imam-ud-Din Shahbaz, D.D., whose death occurred about thirty years ago; and he became famous for another type of translation work, viz., the metrical version of the Psalms for singing in Punjabi.

United Presbyterian Psalm-singing depended at first on an Urdu version set to Western tunes, which had been produced in another mission. For some sixty years ago experiments were being tried with Punjabi versifications after the style of the bhajans, which could be sung to the native airs so popular in the country. In this work the Rev. D. A. Lytle took a leading part.

In due time it was discovered that I. D. Shahbaz, pastor of the City church in Sialkot, was gifted with poetic talents of a high order, and at last he was set aside for full time service to complete the versification of the Psalms in Punjabi. In his latter years he became blind, but carried on with unabated vigor, like

ZABUR 72

A. W.—Rág—Monora.

Mazmún—Masih ki bādshāhat.—1. Rās, pur-sulh, pur-rahm aur dāimī. 2. Fāi se bharpūr, mubārak aur be-hadd. 3. Pur-shafqat-ul-fat-āmez aur kāmyāb. 4. Masih kā jalāl aur mubārakbād nām—tamjīd.

- 1 Khudāwandā, Bādshāh ko Tū
Apnī adālat de,
Bādshāh ke bete ko bhī Tū
Sadāqat apnī de.
- 2 Tab Tere sab misikīnō kā
Aur Terī ummat kā,
Adālat se, sadāqat se,
Insāf Wuh karegā.
- 3 Sadāqat aur salāmātī
Tab karengē āshkār,
Hān, wāste Tere logon ke
Sab tīle aur pahār.
- 4 Wuh ummat ke misikīnō kī
Adālat karegā
Muhtāj ko karegā rihā,
Aur zālīm ko sanā.

A Punjabi Zebur (Psalm)



Psalmody Revision Committee. Imam-ud-Din Shahbaz, D.D., convert from Islam, is the versifier seated at the right.

a modern Milton, with the aid of amanuenses. A foster son relates how Shahbaz awoke him one night and asked him to help in providing light so that he might see to record stanzas which occurred to him as he lay upon his bed, before they escaped his memory.

It became necessary to set tunes, or adapt meters to favorite tunes, as sung in the country, and in this work Shahbaz had the help of musicians. Some of these were *mirasis*, a kind of professional troubadours, who would sit on the floor with their drums and musical instruments and sing the tunes which had to be caught and recorded for the purpose. It was Miss Mary ("Mame") R. Martin who became the indispensable missionary helper who succeeded in reducing these eastern airs to the western system of notation. With the help of her sister, Miss Josephine Martin, she saw them through the press in an edition in Roman letters, the only one as yet printed with music.

The Minutes of the Annual Meeting of the Mission record the completion of this pioneer monumental task in October, 1908, in the following words:

"The Roman Punjabi Zaburs (Psalms) are now completed and in your hands, at Rs. 1-8-0 for the cheaper and Rs. 2-0-0 for the better binding. The Committee at this time desires to express its thanks to the Misses Martin, Miss Cowden, Mrs. McKelvey and others, who so kindly assisted in the preparation of the Punjabi Zaburs; also to those who assisted in the correction of the book in any other way."

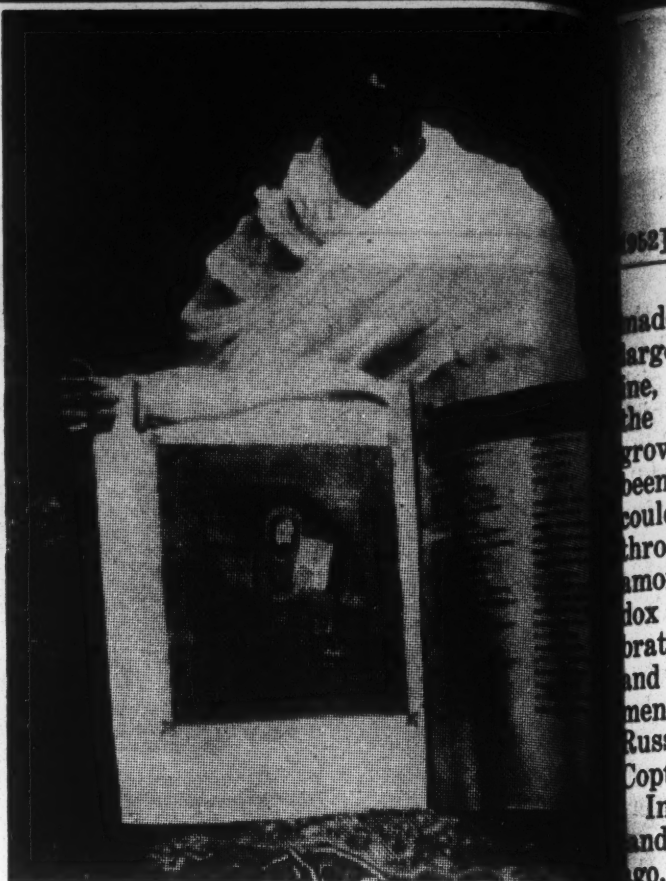
Dr. Shahbaz' version of the Psalms very soon established its place in the hearts, and on the lips, of the common people of the Christian Church, not only within the United Presbyterian denomination, but throughout the Punjab and beyond, wherever it could be understood. Hymns of an indigenous style are also now widely used, but none rival the popularity of the Psalms of David in the version prepared by the genius of Dr. Imam-ud-Din Shahbaz. He was a convert from Islam, a gift of God to the Church of the Punjab—and the Punjabi Zaburs, which he was asked to prepare, are indeed a gift of God to the Christian Church over a wide area in these lands of India and Pakistan.

The large illustrated Gospel of Aksum, in Amharic, is held open by a monk of the Ethiopian Orthodox Church.



The Bible In Ethiopic Tongues

By MRS. RUTH LOBAUGH WALKER,
Scarritt College, on Furlough from Ethiopia



The white-robed Ethiopian priest was seated on the ground before his low writing table, his freshly sharpened reed pen poised above his parchment. Perhaps he was trying to decide the exact Amharic translation for some part of the Scriptures he was at work upon; but it was more likely that today, as his pen ceased to make those curving downstrokes which looked like Arabic writing, or even Hebrew, he was thinking of celebrations taking place in the land of his birth which long ago he had had a part in. It was the 26th of September according to the Foreign calendar; according to the Church calendar, it was the day of the Feast of the Finding of the Cross, the most widely celebrated church festival of the year.

This made him think of the life he had led before becoming a priest and before his assignment to officiate in the little chapel occupied by the Ethiopian Orthodox Church in Jerusalem. In his thoughts he went back to his boyhood which had been spent in a small village not far from Addis Ababa where as a child of six years or so he had been given to a priest by his parents so that he might be taught. A couple of hours each day he had spent learning the Psalms,

certain chants and liturgy used in celebrating the Mass in the Church, but the remainder of the day was his to enjoy the carefree life of a shepherd boy so long as he kept the cattle in sight.

Evenings around the open fire in the mud and grass hut he and other small boys who were learning to become deacons of the Church, sat in the shadows, fascinated by the tales of their elders of the traditions of the Church, until overcome by sleep they crept into their corner and pulled their sheep-skin coverlets over them to protect them from the chill which would invade the hut during the night when the fire had burned low.

He might have been thinking of the day he began to serve in the Church, the day he donned a brightly colored silk shirt and was given a fringed umbrella which it was his duty to hold over the 'Ark' as the procession of priests and acolytes solemnly marched around the outside of the little village church. And he might have been thinking of the long journey to Jerusalem which followed his appointment to this shrine of the Orthodox Ethiopian Church many years later; weary weeks on foot, finding his food and shelter where he could, until he reached the port at which arrangements had been

made for his first voyage on the largest body of water one could imagine, the Red Sea. Now his work at the Chapel was finished. He had grown old in that service and had been replaced by a younger man who could more successfully elbow his way through the crowds of pilgrims and among the clergy of the other Orthodox Churches who wished to celebrate their Mass at the same time and in the same holy places, these men of the Greek, the Armenian, the Russian Orthodox Churches and the Coptic Church of Egypt.

Instead of returning to the home-land which he had left so many years ago, he had become the guest of a French consul who had befriended him. This Frenchman's interest in Ethiopia had been aroused during his time of service in the Middle East and he wanted to do something for his people about whom so little was known. His choice fell upon the translation of the Bible into the language of the ruling class in Ethiopia. Investigation had revealed to him that the Bible used in worship in the Ethiopian Orthodox Church was not a translation of the Bible as he knew it but only certain portions in the now 'dead' language, Geez. The old priest's mastery of the French language during the years he had served his Church in Jerusalem made it possible for him to become the one chosen to make this first translation into Amharic.

His chain of thought having brought him up to the present, he dipped his pen into the thick black ink and resumed his task. Little did he realize then that his translation, completed in about four years, printed in Berne, Switzerland where the type had to be made by hand, was to serve the whole period of modern Christian missionary effort in his country, up to the very present.

* * *

THE FURTIVE-EYED TRADER sensed that something was amiss in his camp; there were murmurings and signs of unrest among the shackled

men whom he was to deliver to the dhow tomorrow. His troubles would be over when he had them safely turned over to the men responsible for their transport to an Arabian seaport on the other side. And he for one would be glad to see the last of this caravan.

The group had come from several different tribes in the south and southwest, a mixed lot who could understand almost nothing he said nor the languages of one another, and the most troublesome of the lot had been the young boy who was always finding excuses for lagging behind. Two nights before his ruse had succeeded and it was because this boy had disappeared, perhaps, that there was uneasiness among the men. He would order the caravan to press on at once rather than run the risk of delaying longer in this march to the waiting boats. He dismissed from his thoughts any harm which might have come to the small boy, alone, several hundred miles from his village; a night-prowling hyena might well have smelt him out and if so, the boy got what he deserved.

Not chance, but Providence had brought the lad to the door of a missionary's home. It had been many days since he had stolen away from the caravan enroute to the sea and his safe arrival at the Mission had been a feat of wits. Until he found sympathetic fellow-travellers on their way to Asmara who told him of this refuge and who protected him until he reached his destination, his journey had been a matter of a few hours travel at a time when others were less likely to be on the road and along trails off the beaten path where possible pursuers might overtake him. Onesimus, for so he named himself after hearing the Bible story related in *Philemon* and declaring his intention of becoming a 'profitable' servant, was quick to learn. Eventually he was chosen from among his schoolmates to go to Sweden to continue his education. The years passed and Onesimus made himself conversant in

many languages; Swedish, English, French, German and Italian came as easy to him as the various languages he had learned while in the Swedish Mission school in Eritrea, which included Tigrinyi, Amharic and Arabic; and of course he could not forget the language of his own people of the Galla race.

When the time came for Onesimus to return to Africa his greatest desire was to return to his tribe to preach the Gospel. How bitter was his disappointment when he found that he could not get permission for suspicion now rested upon him because of his foreign education. There were weeks of despair and frustration. He tried to settle down in such work as Asmara offered him but the call to go back to his people was always there. Finally it was made clear to him that he was not ready; he had yet to prepare a translation of the Bible for their use. He was an inspired translator, pushing toward completion with vigor, for he now believed that the way for his return would open when he had the printed word for his people. This day finally came and Onesimus, with his wife and a half dozen others who wished to accompany him, set out only to be turned back at the border once more. Now he decided to try to gain entrance by another route, a route which when he actually crossed the border would bring them at once into Galla country. This meant a very much more difficult journey but it was made with safety and the story of the life of this great translator is carried in the hearts of hundreds of his people who came to know and love him.

* * *

23-1; 4-4; 6-6; 9-7; 7-6; stop; 19-1; 14-6; 2-7; full stop. What were these sounds coming from the library of Dr. Downs' home, the blind girl wondered, as she approached the door. Whatever they were, she was not inclined to be very curious for the day was hot and she still had another

call to make before returning to Overbrook School for the Blind where she was a student. She would pick up the French-Braille book which Mrs. Downs had been transcribing for her and be on her way. But when she waited for an answer to her riddle the sounds continued and she found she was interested after all so that when Mrs. Downs came to the door with the book she asked to have explained to her the meaning of what she had overheard a few minutes before. She forgot her eagerness to get done with her errands and returned back to the coolness of her Overbrook classroom in her desire to hear the story of the transcribing of the Gospel of Mark into Amharic Braille.

A member of Dr. Downs' family while on furlough, had told the story of the desire of the Mission to open work for the blind in Ethiopia now that the missionaries were returning to their posts and new missionaries were being appointed to this Field. A copy of the Gospel of Mark, in Amharic, was sent to Mrs. Downs at her request, and she promptly sat down and began to arrange for herself a numerical code to help identify the individual letters of this 271-letter alphabet. Soon her note book was filled with the code and it was at this point, when Mrs. Downs' help had been enlisted to check for possible errors in the numerical value of each letter of a word in the Gospel of Mark, that the Overbrook student's curiosity got the better of her. Volunteer Services for the Blind, an organization of Philadelphia women, prepared twenty copies of this transcribed Gospel and soon they were on the

*The writer of this article is modestly referring to herself. It is Mrs. Ruth Lobaugh Walker's experience is made. Mrs. Walker arranged to have the Gospel of Mark sent to the Matthews School for the Blind at Sayo. If you want to reread the interesting story of the interview Mrs. Walker had with His Majesty, Emperor Haile Silassie, see "Women's Missionary Magazine" for September, 1949, p. 58. The emperor requested that our mission "choose and bring out, at his expense, a teacher or teachers, to organize work for the blind in Addis Ababa." That call remains unanswered! Will you go for us?—Editor



Mrs. Ruth Lobaugh Walker presenting a copy of Proverbs in Braille to Dr. Hammersmith, for the British and Foreign Bible Society. Place—the Society's Reading Room, Addis Ababa.



An elder of the Bethel Church, teaching a school boy to read Bible, at Danka School.



Tudeta, an elder and teacher at the Bethel Church, teaching two girls to read the Bible at Danka School.

The Bible in Ethiopic tongues will surely hasten the fulfilment of Psalms 68:31, "Ethiopia shall soon stretch out her hands unto God."

Keis Gidada reading his Braille Bible.



on families in Ethiopia the Bible in their own ges. We are grateful for anslation work already ed. (See pp. 392-396)

Onesimus translated the Bible into the Galla language from the Swedish. (Detailed life story of Onesimus may be secured from Literature Dept.)

long journey to Ethiopia. There followed the Gospels of Luke and John and the Proverbs, these comprising the text books for the Matthews School for the Blind in Sayo today.

The sound of a horn brought the blind girl to her feet for she suddenly realized that the two minutes she had promised her friend would be all that was necessary had gone by long ago; here was the story of the opening up of a new world to a group of people who had been groping in darkness and ignorance and as she hurried out to the car she determined to follow up this venture and learn more about these people who soon would be learning to read as she read, with their fingers, and whose alphabet could be reduced to 23-1; 4-4; 6-6; 9-7; 7-6; stop!

* * *

"PLEASE, LADY, my uncle would like to speak to you. He is blind and also he does not speak the language of this part of Ethiopia very well so I am eyes and mouth for him." At the request of this twelve-year-old lad we followed him to where a fine looking young man of perhaps thirty-five stood, at the door of his house. Seyoum had heard of the American Mission through Rev. Gidada who a few years before had sent him the Amharic Braille alphabet. Seyoum comes of Tigre stock, was educated in Asmara, and had for some time worked in a printing shop. A few years before he had lost his sight and life for him had become very difficult. Now hope was kindled since he found it would be possible for him to learn to read his own alphabet with his fingers; Rev. Gidada, whom he calls 'my father' had been the humble instrument of bringing this joy to his heart. But Seyoum's problem was not only learning the Amharic language and Amharic-Braille; the New Testament only had been translated into Tigrinyi, the language of his tribe. He could read the Old Testament in Amharic Braille but he could not understand its meaning.

How he longed for the Old Testament to be translated into Tigrinyi so that his young nephew might read to him and help him to understand.

After we had exchanged greetings with Seyoum, he began to question us about a rumor he had heard that work was being done on such translation. We were able to tell him that we too had heard about Mrs. Winqvist, the ninety-year-old widow of a former medical missionary with the Swedish Mission in Eritrea. Together we talked of this talented linguist who spent long hours every day at her table which was fairly spilling over with her Hebrew text and all the other translations of the Bible in the various languages with which she was familiar. On either side of her would be her faithful helpers who check the work, word by word; and with her in spirit would be a host of others who prayed that her strength would last until the final verse of the final chapter of the Old Testament had been translated into the language which Seyoum and his tribe could understand. When the truth of the rumor dawned upon Seyoum and he realized what this would mean to him and his people, his face lighted up with a smile and as he bade us goodbye his last words were: "It's a miracle. It's a miracle."

* * *

A PUZZLED EXPRESSION was on Tsige's face as she looked up from the chapter which she was preparing for class next day. Surely the teacher had not explained this assignment the way she was reading it from the Amharic Bible! She had found errors before and had taken little or no notice of them, but this was something she must find out about. From her teacher's desk she borrowed an English Bible and hunted the place. If her knowledge of English was correct, this certainly could not be the right translation for this verse.

She began to inquire of others in her class and then of her brother

(Continued on Page 429)

Bibles For The Sudanese



Dr. J. A. Heasty

The South Sudan is rich in opportunities for translating the Bible into the languages of the various tribes living there. Real pioneering translation work is being done in several languages.

Dr. J. A. Heasty had progressed as far as "Ephesians" in a Shilluk translation of the New Testament when sudden death called him on August 15, 1951, to lay down his pen. Pastor La Amolekar of Doleib Hill is continuing the work Dr. Heasty was ably doing. Rev. Harvey T. Hoekstra, co-worker from the Reformed Church in America, now home on furlough, is translating for the Anuaks; Dr. Ronald Trudinger for the Dinkas.

For the reason explained on p. 404, we regret that this Magazine contains no translation articles directly from the South Sudan, however, there is rich meaning in the pictures on this page. We are happy to inform readers that the picture of Dr. Heasty and his two helpers in translating the Gospel of Mark was selected by the American Bible Society to be included in the filmstrip, "The Good Book" as described on p. 404.

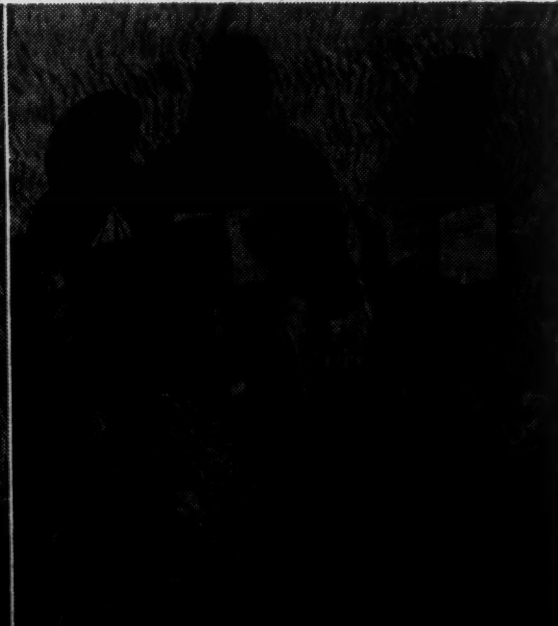


Photo by Eugene A. Nida. Courtesy of American Bible Society

Dr. J. A. Heasty, as he worked on the translation of the Gospel of Mark into Shilluk.

Adwok, a school teacher and elder of our Doleib Hill Church, reading the Gospel of Mark, (that Dr. Heasty translated) with Nyacor, his oldest daughter and Kankatini, his son. The little girl is looking on and listening. In the second picture, this family that actually reads the Bible together, shows joy over the words of Good Tidings.

Photo by Dorothy L. Rankin



Bearers of The Word

Bible Teachers In Egypt

By MRS. ADA DUNLAP, Assiut, Egypt

"Please may I come in? I want to hear those sweet words you were saying. I was sitting on the roof of my house next door, but I could not hear well. What was it you said about some one who cares for each one of us? Does He really care for ME? Is He really ready to take our burdens? And what was it you were telling about Him? Born in a stable? If such a lovely One came to help us why did people let His mother stay in a stable? And did they really kill Him? How terrible! It is all so strange. Do, please, tell it again." And so the little woman from next door sat down on the floor of this village house beside the Bible Teacher and listened eagerly to the old, old story—so new to her—of God's great love for mankind and of His great sacrifice for us.



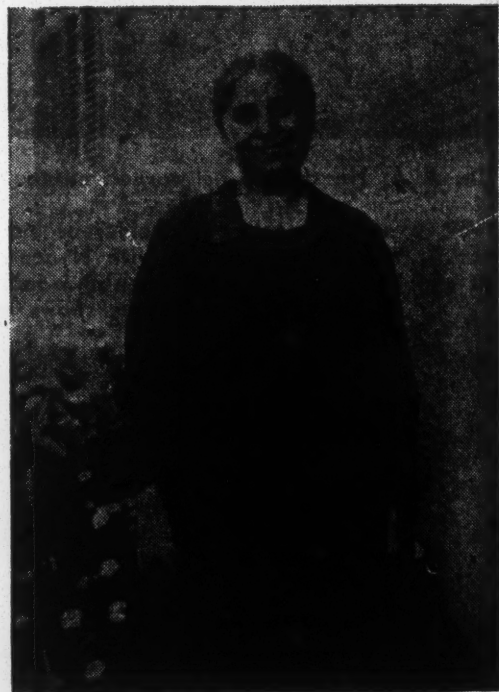
In another house in another alley another group of women gathered with the Bible Teacher for a lesson from the Book of books. After the reading, the song and the prayer, one woman said earnestly, "I do so long to be saved. How can I know that I am saved, How can I be sure? I keep all the fasts. Half of the year I fast—the little fasts of the Saints as well as the big fasts before Christmas and Easter. We eat no animal food at all. I cook with cottonseed oil and beans and whatever vegetables I can find—no milk, no cheese, eggs—no meat at all. And when I begin the fast I feel that this will surely help me; but when I have finished I do not feel any different. How, how can I know,"

Lovingly, patiently the Bible Teacher opens the Word of Life to her. "Not by works of righteousness

which we have done. But according to His mercy He saved us—God so loved—that He gave His Son—that Who-soever believes on Him might have everlasting life."

"More, tell me more. Do not leave! Tell me more about this lovely One. When will you come again? Do come soon. I must know more about this wonderful Way. Can I believe it! Do I not need to do anything to merit this? Does God do it all? Why did I not know about this long ago?"

And so they go day after day, these humble Bearers of the Word; patiently, lovingly, at times joyfully, at times sorrowing over the hardness of some hearts, grieving over those who have never heard the Glad Tidings; always rejoicing over the privilege of serving our Lord who humbled Himself that He might save us. And, so, when they are told that it is a shame for them to go out from house to house, they remember Him



Sitt Mariam, a Bible Woman

Who was reviled and rejected of men, and they rejoice that they have the privilege of following in His footsteps.

The work these Bible Teachers do varies with the type of woman or girl and the place they work. Many use the flannelgraph and object lessons to teach Bible stories to groups. They teach them to sing Gospel choruses that reach out beyond the four walls where they meet. Verses are memorized and the Word is hid in many hearts. Many times they act as peace makers in the all-too-often quarrels in a home or in a narrow street among the neighbors.

At the time of a death when large groups of women gather to "comfort" the mourners the bearer of the true comfort and hope is welcomed. Here many are reached with the story of the hope of eternal life who might never hear it otherwise.

Women's groups in the churches are being helped into real organizations with definite responsibilities. Coming slowly it is true, but, we believe, surely. Uneducated groups are being encouraged to learn to read so that they may read the Word for themselves. It is a slow arduous labor of love but some receive the light. And we look forward to the time—perhaps not in our day—when all who will may be able to read the Bible and have it in their hands.

Young Women's groups are gathered together wherever possible. In many of the village groups girls are taught to read and those who have learned are encouraged to keep reading that they may not forget and that their horizons may be broadened. In some of these groups they take turns reading aloud and discussing the topic under the leadership of the Bible Teacher. After the reading, the Bible lesson and prayer, handwork, sewing, knitting, and crochet are taught and supervised. Some prepare their "hope chests" in this way and all are better prepared to make their homes prettier and more attractive.

They are all too few—these faithful Bearers of the Word. High cost of living and more attractive salaries in other positions turn away some to whom the call came. Others who have heard the call are refused permission by parents or older brothers. Join us in prayer that these few may be granted their heart's desire and be allowed to give this service of love to God. And that from among the educated young women a chosen group may respond to this call for loving service for their poorer sisters who lack such opportunities.



WORLD CIRCULATION OF THE BIBLE

From the minutes of the standing committee of the United Bible Societies which met in Sarpsborg, Norway in June of 1951, we report the following brief data from their tables of the circulation of the Bible throughout the world:

The total number of Scriptures circulated by all the national Bible Societies during 1950 was 21,800,227, which compares with 19,819,033 in 1949, 17,505,484 in 1948 and 14,108,436 in 1947. The 1950 figures includes 2,497,208 Bibles, 3,424,748 Testaments and 15,878,271 Portions. The largest percentage of increase in 1950 figures was in Bibles, 1,893,910 of which were circulated in 1949.

Of the year's total, the American Bible Society distributed 11,056,584 volumes.

The United States, Japan, China, Brazil, Korea; India, Pakistan, Ceylon; and Great Britain, are the seven areas, in the order given where the most copies of the Gospel were distributed.

The largest circulation of complete Bibles was in the United States (409,471), with Germany coming next with 292,064.

To arrive at the total distribution of figures in the world there must be added to those circulated by the national Bible Societies the number of volumes produced commercially. This figure is never released, but careful estimates indicate that it may have reached as much as 6,000,000 during 1950, which would make the total Scripture distribution in the world, both missionary and commercial, approximately 29,000,000 in 1950.

Bible Society Record, January, 1952

Telling Pakistan's Women

By N. ADDALINE BRANDON, City & District Evangelistic Work, Rawalpindi, Pakistan



One day after working three hours in the zenana quarters of the old city, I was walking through the narrow streets of the bazaar selling Gospel portions to the throngs always passing by. Suddenly I felt my dress being pulled insistently. Turning around, I saw a child about eight years of age with dirty clothes and tousled head. Pleadingly and with tears in her eyes, she said, "Miss Ji! Please come to our house quickly. My mother is sick and there is no one to help us!"

I took the dirty little hand in mine and asked the child to lead me to her home. The aged Bible Woman who always accompanies me, followed. The child led through a maze of dark, dirty, narrow streets. Finally she lifted a torn piece of gunny sacking which served as a door and we went through a tiny courtyard into a small room with no windows.

I stood for a few minutes until my eyes adjusted to the darkness. Then I saw a poor, emaciated woman on a bed in the corner. She was in rags and appeared in great pain. I took her feverish hand. I smoothed back the tangled hair from her forehead and listened to her story. She had been hemorrhaging for several days and could not go to work—she was maid-of-all-work in a nearby shop-keeper's house. No food in the house and the child had become a scavenger in the streets!

The woman was a refugee widow. Her near relations had been slaughtered in the riots. The little girl had reported her mother's illness to the shop-keeper's family but they had not cared about these needy ones.

Quickly I administered first-aid, had prayer and told her I would get four coolies to carry her bed to the local hospital. I also told her I would take her little girl home with me until her return from the hospital. I sent the Bible Woman home in a

horse-drawn cart, asking her to return to the hospital with an old suit of her own clothes for the poor woman. I promised a new suit in exchange for her suit. When we arrived at the hospital gate, having walked, there she was with the clean clothes. After having the woman admitted, it was four o'clock when I had my lunch, for first I had cleaned up, fed and tucked the child into bed.

I visited the mother regularly, taking her little girl along, and read to her daily the precious Words of our Lord and Saviour. While the hospital was treating her body, the Holy Spirit was healing her burdened heart!

In a few weeks she joyfully accepted the Lord as her personal Saviour. She who had never known love, came to know that God is love!

I had also rebuked the shop-keeper's family for their neglect. They asked forgiveness and offered to pay for the medicines and injections needed to restore the woman. The women of this family asked many questions, among them, why I had been concerned about the poor, sick woman. A wonderful opportunity to open up the Scriptures to them and to tell them of God's great love and His gift of a Saviour for all! Now the shop-keeper's home is also open for Gospel preaching and teaching.

Pray for these women shut up in their zenana quarters whose hearts have never known the Light and who know nothing but quarreling, hatred and jealousy and indifference toward their fellowmen!

Please pray for me as I go in and out of their homes, teaching them about our wonderful Saviour! During this past year I visited more than 460 homes. The women are eager to hear the Word. A number are learning to read by the Laubach method from the adult Primer. The prayers of friends at home uphold us mightily in this work.

A Week Inside Mud Walls

By MRS. JOHN D. HARKNESS, Sargodha, Pakistan

THE house was a bustle of activity. Supplies were being bought and packed; bedding rolls prepared; the smell of freshly baked bread filled the house; the children were everywhere at once, afraid they would miss something and asking hundreds of questions; fresh vegetables were tucked into their baskets; and all the supplies were piled around the car and trailer ready for the last tucking in. We were going out twenty-five miles to live for a week in a village. The congregation has been without a pastor for some time and needed encouraging. Since the parsonage was empty we decided to live in it for the week, right in the midst of the other mud houses of the village.

We were two miles on our way before we remembered the folding camp beds so had to turn around and come back to the house for them—one has to think of *everything* to take along! A mile from the village the car had trouble negotiating a small canal bridge, but the welcoming committee wiped the broad grins of welcome off their faces, wrapped their coarse cotton blankets around their shoulders tighter, and with many grunts and shouts and giving of directions to one another they managed to lift the car enough to get it over the hump.

Shouts of welcome and greeting came to us as we arrived in the village. Eager little Muslim boys racing after the car showed us where the house was. One was fortunate enough to get to stand on the car to personally direct us. Shy Muslim girls peeped around the doors of the enclosed courtyards. Many helpful hands soon had the car and trailer unpacked. Since there are only two rooms in the house and we had taken the minimum of equipment it was not long before we were unpacked and settled. Our family slept in one end of the bigger room and we all

ate in the other end of the same room. Miss Reynolds and the two Bible Teachers slept in the other room. Miss Hill was ill in the hospital. The cooking was done outside.

There were so many interesting things to see and do that it was a problem to interest the children in school. But every morning Johnny and Ester had their lessons from their American books at the dining table. Those books must have felt strange surrounded by mud walls and with dark smiling faces peering in the door and window to hear the lessons and to marvel that the "Mem-sahib"—also the children—can read.

The various villages in the congregation were visited during our stay there and a morning and an evening worship service were held each day at the village where we were living. There is one elder, Barkat, who is keeping the people together and being their shepherd. He is teaching several people to read, using the Adult Literacy Course—a real labor of love on his part and will bring blessing to others and to his own life also. Miss Reynolds had a special afternoon for the boys reading in schools. This will encourage them to keep on in school.

The world goes rushing on with its great advancements and with its wars and rumors of wars.

Life in the villages of Pakistan goes on as it has for years with little change. Just the daily grind for existence is the big problem to many. Those attending schools of any kind are in a small minority. Ninety-six per cent of the 999,914 (1941 census) population of Sargodha district is illiterate. Of this population 1.3% are Christian. The possibilities for evangelism are unlimited. Will you join us in prayer that we may minister to those whose hearts hunger and thirst after righteousness; pray for a spiritual awakening among our Christians.

The Story Of My Life

By ALICE BASHIR-UD-DIN, Bible Woman, Gujranwala District, Pakistan

BEFORE telling you how I became a Christian I shall relate a little of my early life. I am thankful to my Lord Jesus Christ that He enlightened the eyes of my father so that he accepted as his Saviour Jesus Christ who came into this world to call us out of darkness into His marvelous light.

My father was born of a Muslim family in a village about six or seven miles from Gujranwala. At eighteen he was married. Though a staunch Muslim, he had a great interest in reading religious books, even from his childhood. In the providence of God, he fell into conversation with the Christian evangelist in his village, and became so much interested in the Word of God, that he secretly purchased a whole New Testament, and began studying it. He often told that it was the fifty-third chapter of Isaiah which really captured his heart. He would say, "It was there that I found that for which I had been searching for years."

He began speaking freely to his family about Christ's love. He finally said to my mother, "I have become a Christian at heart. Are you willing to come with me and share my faith?" My mother was illiterate, but she had great love and respect for her husband and could not give him up. This was in the days when it was not easy to accept Christ. When his relatives knew that their son had become a "blasphemer" they seized my mother, hid her, and began to torture my father so severely that he almost died. In the midst of this persecution he managed to get his youngest sister who was also a believer, off to boarding school in Sialkot, and then, patiently enduring the persecution from his other relatives, he, his wife, and his elder brother and sister received baptism. The glory and honor of this are Christ's alone.

We were five sisters and four brothers in our family. Of these, one brother and one sister have entered into eternal rest. My father dedicated one of his sons and one of his daughters (myself) to the Lord. One of my sisters is a district inspectress, and of the two married ones, one is a teacher and the other a compounder. Of my brothers one is an excise inspector, and one works in the office of the district commissioner. The youngest is working in Shahadara. I remember coaching my younger sister in English when we were both in school together. Now she is a B.A., B.T. (Bachelor of Teaching), and a district inspectress, while I never got beyond seventh class.

Because of illness and ear trouble I had to drop out of school. After three years of constant illness, I became quite deaf. At last my father took me to Dr. White in Sialkot, because I was keen to take nurse's training, and especially to do night duty. The doctor thought it would be good for me to take nurse's training, but I could hear nothing, and could hardly speak. Now I understand the reason. God has chosen me for His service, but I was wanting to go my own way. After one difficult year in the hospital, I had to give up nursing in despair, and return home. All this time God was saying to me, "This is the way; walk in it." But I would not listen to His call.

I finally became so miserable and was suffering so terribly that the doctor said that unless I had an operation on my ears I would lose my mind. So I had the operation. I have hearing in one ear, though sometimes it too gets stopped. But thanks to God, He was willing to use me even with only one ear. It is now nearly thirty-two years since I began this blessed service.

In the beginning I had no interest in, or liking for this kind of work.



Alice Bashin-Ud-Din, the energetic Bible woman, going about her work via bicycle.

I was merely doing it to earn a living, but as the days went by I began to see things differently. Now I am glad to say that it is fifteen years since I gave my life fully into His hands. There is all the difference in the world between my service before that and afterwards. Before, there was no power in my witness. Now, trusting in Him I can say that He lives in me, and witnesses through me, and I can speak from my own personal experience of Him. At first, when I started working in the villages, I hated it. I would look at the village Christians and despise them. But now, I can truly say that I love them so much that I long to work with them day and night. I remember His words to the apostle Paul, "My grace is sufficient for thee; for my strength is made perfect in weakness." I receive that promised strength from Him. The village Christians are very dear to me. Most of them are illiterate and poor, especially since partition. Nevertheless they are zealous in their faith and

loyal to Christ. In recent months many have suffered great loss of property and even of life through the floods. And yet, they are praising God and thanking Him. I know that God saved me so that I might serve Him. His disciples were uneducated men, but because God's Spirit worked in them, their witness was effective. Though I, too, have no education, I know that He can use me.

When I first began this work my chief help came through two people: my respected and beloved Miss Bennett, and Mrs. Jia Lal, also a true servant of Christ who has been a real elder sister to me. Miss Bennett had to return to America because of illness, but God sent another beloved and sympathetic lady to take her place. Miss Scott, through her sympathy and prayers has helped me overcome many physical and spiritual weaknesses, and has been a great blessing and comfort to me. During Miss Scott's furlough, God gave me another who was already carrying the burden of the Bible Training Center to help me in my spiritual difficulties, and in the district work.

During my years of service there has been great progress in the village Christians. When I began, few of them could read, and they knew little of God's Word. Now many of them are reading it by themselves, and sending their children to school.

For many years the burden on my heart is that the Christian youth of our Church become true followers of Him. My great desire is that as I have dedicated my life to Him, so the young men and women of this land might dedicate theirs. With the apostle Paul I can say, "I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the "Pakistani villagers" the unsearchable riches of Christ . . . according to the eternal purpose which he purposed in Christ Jesus our Lord."

Program Suggestions

"SO THEY BECAME TRANSLATORS"

Repeat the first paragraph of the quotation, "What Do You Think of Missionaries" (Center spread, *Program Calendar*, or p. 323, Feb. Magazine, and heading, p. 387 of this Magazine). Add second paragraph to poster started last month.

Worship Center: Display Bibles, all sizes, languages and translations available. Ask ahead, perhaps through your Church Bulletin for all to bring Bibles for display.

Roll Call: Name one language into which the Bible has been translated in whole or in part. (Material from American Bible Soc., in chart or leaflet form, 450 Park Ave., N. Y. 22.)

Prayer Cycle: Days 12, 28. Note especially missionaries engaged in translation work.

Program Topics:

1. "Every Man in His Own Tongue": A most fascinating study for those who wish a bit of research work in home, school, church or public libraries! Secure from Lit. Dept., *Great Is the Company* and other books in *The Bible and Missions Box* (See p. 443, this Magazine). May use "Chain symbolism" in telling about them—the seventy writers of the Septuagint—Jerome and the Latin Vulgate—Caedmon—John Wycliffe, "morning star of the Reformation"—William Tyndale, "father of the English Bible"—Miles Coverdale—Luther, etc. Remember early missionary translators—William Carey, India—Adoniram Judson, Burma—Robert Morrison, China—David Brainerd, U. S. Indians, etc. (Some of the 15¢ and 20¢ *Eagle Books* may be used.) Remember modern translations by Weymouth, Goodspeed, Moffatt, the Revised Standard Version of the New Testament and of the forthcoming Old Testament translation.

Rev. Orville Kuhn of the Visual-Aid Dept., 209 Ninth St., Pittsburgh 22, Pa., has helpful films. Two are suggested:

a. *The Good Book* prepared by American Bible Society. There are 89 pictures in color; 24 minutes of sound on either one 33 1/3 r.p.m. or two 78 r.p.m. records. Rental, \$2.50. Sale, 78 r.p.m., \$15.75; 33 1/3 r.p.m., \$13.75. One picture shows Dr. Heasty—the one used in this Magazine (p. 397).

b. *Adventure in Ourtown*. The Story of the Bible in 68 frames on black-and-white filmstrip with reading script and 12" 33 1/3 r.p.m. micro-groove record. Rental, \$2.00; sells for \$5.00. Filmstrip with script, but not record. Rental, 50¢; sale, \$1.50. Sponsored by Thomas Nelson and Sons as publicity for the autumn appearance of the Revised Standard Version of Bible. Mr. Kuhn advises that up to Sept. 30, U.P.

national, presbyterial and synod groups of men, women and young people may use *Adventure in Ourtown*, free of charge, except for postage.

2. U.P. Translators of the Word: Emphasis on present work. Egypt and N. Sudan omitted inasmuch as Bible has been in Arabic for some time. Note work in Pakistan, Ethiopia, S. Sudan. We regret that anticipated articles on S. Sudan did not arrive, due to unexplained mail delay. Search for information on translation work of the late Dr. Heasty, Dr. Trudinger and Rev. Hoekstra. Pictures, p. 397 may help. Articles may appear later.

3. Bearers of the Word: Special attention to work of Bible Women, distribution of Bible by missionaries, etc.

Quiz: Somewhere in this Magazine you will likely read about certain people who remind you of certain other people. Who reminds you of: the Apostle Paul? Grandma Moses? Milton, the blind poet? a slave in one of Paul's Epistles? Dorcas? A great Negro, because of his name?

Tree of Bible Knowledge: To add interest to Psalm 1, in April, 1952 Bible reading (p. 405).

The
Bible is
the word of God.
It contains 773,746
words; 1,189 chapters;
and 66 books. The 119th
Psalm is the longest chapter.
The shortest and middle chapter
is the 117th Psalm. The First Psalm
compares a righteous man to a tree.
The word, Jehovah occurs 6,855 times.
The 19th chapter of II Kings and the 37th
chapter of Isaiah are alike. The longest
verse is the 9th of the 8th chapter of
Ezra; the shortest verse is the 35th of the
11th chapter of John. The Psalms are
the old Hebrew Hymns. In the 21st
verse of the 7th chapter of Ezra
is the alphabet. The finest piece
of reading is the 26th chap-
ter of the Acts. The name
of God is not mentioned
in the book of
Esther. The
Bible
contains knowl-
edge, wisdom, holiness and love.
Adapted from a Clipping

A Program of Daily Readings in the Bible

By Reverend Leslie B. Flynn

APRIL

Day	Read all of:	Or select:
1st	1 Sam. 21-24	(Ch. 24)
2nd	1 Sam. 25-28	(Ch. 26)
3rd	1 Sam. 29-31	(Ch. 31)
4th	2 Sam. 1-4	(Ch. 1)
5th	2 Sam. 5-8	(Ch. 5)
6th	2 Sam. 9-12	(Ch. 12)
7th	2 Sam. 13-15	(Ch. 14)
8th	2 Sam. 16-18	(Ch. 18)
9th	2 Sam. 19-21	(Ch. 19)
10th	2 Sam. 22-24	(Ch. 24)
11th	Psa. 1-3	(Ch. 1)
12th	Psa. 4-6	(Ch. 5)
13th	Psa. 7-9	(Ch. 8)
14th	Psa. 10-12	(Ch. 10)
15th	Psa. 13-15	(Ch. 14)
16th	Psa. 16-18	(Ch. 16)
17th	Psa. 19-21	(Ch. 19)
18th	Psa. 22-24	(Ch. 23)
19th	Psa. 25-27	(Ch. 27)
20th	Psa. 28-30	(Ch. 30)
21st	Psa. 31-33	(Ch. 32)
22nd	Psa. 34-36	(Ch. 34)
23rd	Psa. 37-39	(Ch. 37)
24th	Psa. 40-42	(Ch. 42)
25th	Psa. 43-45	(Ch. 45)
26th	Psa. 46-48	(Ch. 46)
27th	Psa. 49-51	(Ch. 51)
28th	Psa. 52-54	(Ch. 53)
29th	Psa. 55-57	(Ch. 57)
30th	Psa. 58-60	(Ch. 59)

From American Tract Society

(See Dec. Magazine, p. 225 on Bible-reading plan)

ANSWERS TO BIBLE READING QUESTIONS IN FEBRUARY MAGAZINE

(Deuteronomy 4-34; Joshua; Judges; Ruth; 1 Samuel 1-20)

- | | |
|-----------------------|----------------------|
| 1. Deut. 7:3,4. | 14. Josh. 20:2-9. |
| 2. Deut. 10:6. | 15. Josh. 24:15. |
| 3. Deut. 10:9. | 16. Judges 3:31. |
| 4. Deut. 15:1,2;12. | 17. Judges 4. |
| 5. Deut. 34:7. | 18. Judges 13-16. |
| 6. Josh.1:12. | 19. Judges 11:20-40. |
| 7. Josh. 4:3-9; | 20. Ruth 4:13-20. |
| 21-24. | 21. 1 Sam. 1:11; |
| 8. Josh. 5:12. | 24-28. |
| 9. Josh. 6. | 22. 1 Sam. 3:9. |
| 10. Josh. 2; 6:21-25. | 23. 1 Sam. 8:5. |
| 11. Josh. 7:20-26. | 24. 1 Sam. 9:2; |
| 12. Josh. 10:12,13. | 10:23. |
| 13. Josh. 15. | 25. 1 Sam. 16:1. |

Through the Bible In 1952

QUESTIONS ON APRIL DAILY BIBLE READINGS

(1 Samuel 21-31; 2 Samuel 1-24; Psalms 1-60)

1. What weapon did the priest give to David?
2. What connection have these places with the life of David: Adullam; Ziph; Ziklag; "green pastures and still waters"?
3. What woman pled for the life of her husband, then later became the wife of his would-be slayer?
4. Why did David turn away from two opportunities to kill Saul?
5. Who said, "I have played the fool"?
6. Who dealt in "black magic"? Why? With what results?
7. Who said concerning whom: "Knowest ye not that there is a prince and a great man fallen this day in Israel?"
8. Name some Bible musical instruments.
9. Identify: Mephibosheth; Michal; Nathan; Widow of Tekoa; Shimei.
10. Why was David not permitted to build the temple?
11. Why did David change his attitude when his sick son died?
12. Who in all Israel was most praised for his beauty, yet his own father refused for two years to see him?
13. Even though this son conspired against his father, what did the latter say at the death of this son?
14. Who guarded 7 corpses from birds and beasts?
15. Why did David insist on buying a threshing floor instead of accepting it as a gift?
16. Which Psalm contrasts a righteous and wicked man?
17. Complete: "Serve the Lord with . . . , and rejoice"
18. In which Psalm, "What is man that thou art mindful of him"?
19. Who, according to Psalmist, "shall abide in thy tabernacle"?
20. Complete: "The law of the Lord . . . ; the testimony"
21. Which Psalm refers to weeping at night, joy in morning?
22. Which nation is blessed?
23. To whom is the Lord nigh and whom does he save?
24. Complete: "Be . . . and know . . . : I will be exalted . . ."
25. In which Psalm does David pray for remission of sins and purity of heart?

Worship Service

By REV. and MRS. F. HUIISH, Rushville, Indiana

THEME BIBLE PRAYERS

PRAYER PERMEATED PENTECOST

Psalter Hymnal: 356, 400. *Songs for Christian Worship*: 135, 137.

Scripture: Acts 1:14; 2:1-6.

It is small wonder that we of the American Church in many of its branches spend little time in the contemplation of that great day of the Christian Year which is Pentecost. Pentecost with its tremendous dynamic force seems far removed from our current experience. Pentecost seems to be merely the recording of a religious experience which has got a little out of hand, and thus is to be played down. What a tragedy that we should have been led to adopt this attitude! If ever there were an experience of the early church which we need to know in our own day it is the experience which the disciples knew at Pentecost.

Why should we be scared of this experience, even if we do not understand its exuberance? A group of people not only had a vivid realization of God's presence; they also felt, and utilized, His Power. Their experience was so vivid that they strained language to its breaking point in their endeavor to communicate to others how this overwhelming assurance of the present reality of their unseen Master had come to them. They used the old symbols of wind and fire to make their meaning clear. The atmosphere was charged with living flames that purified their hearts, purged away the dross in their character and bestowed upon them a spiritual glow and a fervent enthusiasm. What would we not give today for such an experience? Matthew Boulton, the partner of James Watt (of steam engine fame), said in response to a question of King George the Third of England, "I sell, sir, what all the world desires—power." The message of Pentecost is

that Jesus gives what all the world desires—the *spiritual power* to live a good life.

In our wonder at the events of that great day we are apt to forget the simplicity of its preparation. The one thing needful is found in the complete unity of purpose which bound that group together in prayer during those days when at the Lord's command they waited for His promised gift of His Spirit.

I remember as a child my first introduction to an electric current machine. One picked up two handles and a mild current of electricity passed through the body, giving a mild shock or thrill. If a group linked hands with those on the extreme ends each holding one handle of the machine, the current passed from one person to another. A simple illustration of the way the Power of the Holy Spirit of God comes from Him and passes through those who are linked together in the fellowship of His Church! We can have direct contact with Him and also be a part of that circle through which His power flows. The potentialities of Group Prayer are being ignored today. The secret of all great revivals has been found in Prayer. Group Prayer which binds us together in a unity of purpose does much to break down the barriers which we often raise between Christian and Christian. As George Buttrick says, "The new Pentecost will come as the first Pentecost came—through a little company of people, committed to Jesus, who wait in prayer for the baptism of the Eternal Spirit."

Prayer permeated Pentecost. Does Prayer permeate our individual and corporate Christian witness? It was prayer rather than organization
(Continued on Page 432)

The Most Unforgettable Character I've Met—Ding, The Dinka

By E. ALAN WEBB, Obel, South Sudan

YOUNG DING came to us as a lad of about sixteen. His first contact with missionaries was at the old Rom School, and then he took care of missionary's children. Later he came to us as a house boy.

Just at the time, some years ago now, we were helping to build a new station, and we were employing a large number of men to build a Mission house. For the convenience of the men, a little round resthouse had been built, and here they rested at odd times, mostly when the boss was not looking.

Ajak was rather a boasting Christian as a houseservant in his white cloth, but he took a visiting girl into this rest house and misbehaved himself very badly. As soon as the girl's mother came to learn what he had done she was furious. She came to the Mission compound and before everyone, cursed Ajak for what he had done to her daughter. She cursed Ajak; she cursed his cornfields and she cursed the cattle of his village. She cursed the hut where the misdeed was done.

To us who were Christian such a curse had no power, since it was made in the name of Satan, and we

The third story in our Unforgettable-Characters contest. Every missionary is invited to submit one story.

Mr. Webb went to Ethiopia under the Sudan Interior Mission in 1935. He served on a Red Cross unit during the Italo-Ethiopian War, then went to the Sudan to help pioneer the new SIM stations there. For health and other reasons he applied to Assiut College for short-term appointment, and taught there three years. Mrs. Webb also taught, first in Assiut Hospital, then at the P.M.I. Upon application to our U.P. Board of Foreign Missions to do Teacher Training work in the South Sudan, they were accepted and sent to London University for a year of T.T. study, after which they opened the Obel Teacher Training Center. Mr. Webb says, "It was the happiest five years of our lives, and also the hardest. We have enjoyed our stay in the States and have met some wonderful folk, but we are restless to get back to our work at Obel."

Mr. and Mrs. Webb were much appreciated during the U.S.A. furlough. The prayers and good wishes of their many American friends go with them as they return to Obel.—Editor

are protected by the name of Christ, God's Son. Ajak showed his true colors. He began to sicken and his body became weak and ill. The last we saw of him was a living skeleton dressed in filthy clothes—obviously dying, unless a miracle happened.

Next, the cattle of his village got rinderpest, and not one recovered. Ajak's field was in the middle of the fields of the other villagers. It withered and died, a brown spot in a sea of green ripening millet. Everyone around knew of the curse, and all traced its course.

Sometime later, a traveller and his wife arrived at the station just as dark fell, and finding the hut empty because no one would go into it, they made a little fire, ate and slept.

By nine the following morning, the wife was dead. All the neighborhood was awestruck at the power of the curse.

At that time, Mrs. Webb was having a weeknight Bible study for the servants and a few villagers who came. Ding, who had been our servant through all this trouble, was a very interested member. When, for the very first time, the first and second chapters of Romans were read, Ding laid his hand on his mouth and said, "God certainly knew the Dinkas when He wrote that."

One night Ding asked to speak to me. He said, "Bany (Sir), is it true that Jesus keeps Christians, and Satan cannot touch them?"

"Yes," I said. "God keeps His own people."

Without a word he picked up his coal-oil lantern and walked off. We called to him and asked where he was going. His reply shook us considerably. He said, "I am going to sleep in the cursed house, and God will take care of me." His faith was

greater than mine, for though I believed in God's power, I trembled at the thought of his sleeping there.

I watched him cross the compound; saw his light go into the vacant house; heard the slam of the shutting door, and I lay down to sleep. Several times I wakened and looked towards the house, and prayed for the boy who faced a greater fear than, perhaps, I had ever known.

Early the following morning I was up and with a sigh of relief I saw his door open and he came across to the house. His face was one great smile as he greeted me. "Bany," he said, "Satan couldn't touch me. The meat walked on my bones, and my legs wanted to run, but I stayed, and God took care of me." With that grand testimony Ding went about the chores of the day singing a hymn,

Yecu, wen e Nhialic eye thou
nyebiag de wok

Eye ya wou gam peer ather.

(Jesus, Son of God, has died on our behalf, and has given to us Eternal Life.)

The next Sunday evening, Ding went off happily to his little hut close to our house, but quickly returned to say there was a snake in the thatch of the house, and would I come and shoot it?

Although it was Sunday, I took my small bore rifle and went out

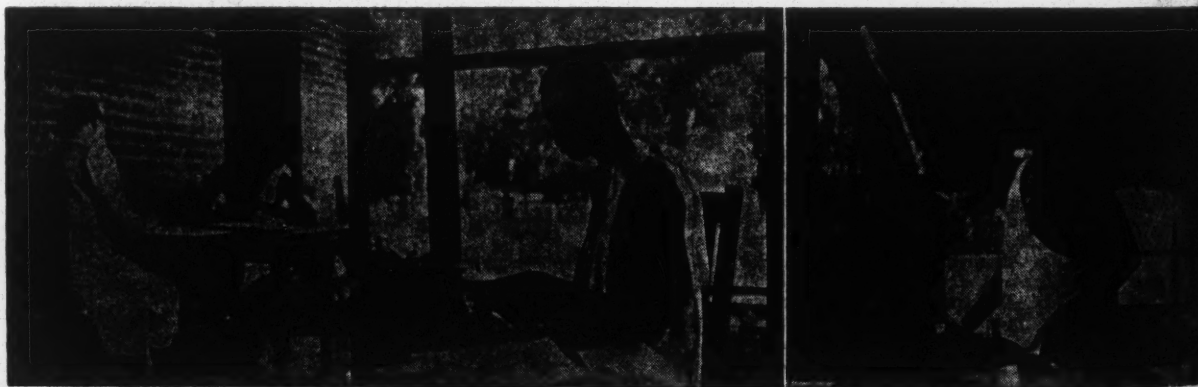
and with the aid of the coal-oil lantern we located the body of the thin, poisonous snake. We could see neither head nor tail.

I shot right through the body, and apart from wriggling around, the snake did not seem to be hurt. Ding said, "Hold the lantern and I will pull the snake out."

I remonstrated, but he continued, "Why should I fear? Doesn't Jesus take care of me all the time?" With that he reached up and yanked the snake out of the thatch. As it dropped onto the floor it fell into the shadows under our feet. In half a second we were all hopping and shouting and trying to find the snake in the light.

It was at last found, very much alive, although its back was broken. We quickly killed it, and then I realized that this snake was the totem of Ding's part of the Dinka tribe. To him it was a god, and he should have vacated the house until the snake had deigned to move.

What a grand Christian Ding was. In a short year or so he had come to an absolute trust in the Promises of God, and unfalteringly he leaned on the Promises every day of his life. He believed God, and acted on that belief. Sometimes yet, when I am tempted to weaken and the way seems hard, I remember Ding the Dinka and his blazing, unfaltering faith, and I take courage and go on.



Missionary and Assistants Preparing Books in the South Sudan

Just Reminiscing

By MISS SARAH J. REID, Springfield, Ohio.

SUPPOSE we begin our reminiscing with the Editor of our *Women's Missionary Magazine*.

The first time we met, she was a member of the faculty of Cedarville College, Cedarville, Ohio, then several times as a guest in our home in Springfield; later she came to us as a bride, the wife of our pastor Reverend E. Dwight McKune. Our congregation was delighted with the prospect of having a bride and groom in the parsonage, so it was decided to give them a royal welcome in the form of an old-fashioned "belling." With Miss Agnes Kyle as leader, arrangements were made with our Roman Catholic neighbor and good friend to telephone her as soon as a light appeared in the parsonage, then she would alert the other members—and so we waited and waited until after nine o'clock and finally the word came, "There's a light in the parsonage." Immediately about twenty of us started and in a few minutes were on the parsonage porch and the noise began. The bride and the groom were coming down the stairs and when the racket began she was frightened and asked, "Is the house falling around us?" Mr. McKune was equal to the occasion, invited us in and when all were seated on the floor (their furniture had not come) he treated us to the best chocolate bars I ever tasted. We had a happy evening and learned to love and cooperate with our bride and groom, so, from force of habit, when a letter came from Pittsburgh asking for some items concerning the earlier days of *The Women's Missionary Magazine*, there was nothing to do but say, "I'll try."

* * *

So we now turn to the Magazine.

The members of the Committee in those years were: Mrs. W. C. Hutchison, a sweet, gentle lady, mild of voice and manner, very careful not to



give offense to anyone; a friend of the Negro and a friend and champion of all young people.

Mrs. George Moore, aggressive, a tireless worker, a wonderful friend of all of the missionaries and her home a haven in which they could find rest and peace. If they had needs they were met before the speaking appointments began.

Mrs. S. M. Kelso, poised, gracious, quiet, not easily disturbed; a woman of such good judgment that it was frequently said "that sending Mrs. Kelso to the WGMS was the best investment the Magazine could possibly make, for if any delegate had a grievance she could talk it over with her and after their chat the grievance was ironed out and the delegate went back to her society a satisfied and better friend of the Magazine than she had ever been, eager to secure new subscriptions to the "best magazine ever."

Then Mrs. H. C. Dean, a lovely, Christian woman but in failing health and not able to attend many of the meetings of the Magazine Committee.

Mrs. N. J. Wallace was secretary of the Young Women's Department of the Women's Board and her contributions were awaited with interest every month.

Two problems were present at every meeting of the Committee.

Miss Sarah J. Reid served as editor of the Young Women's Department of the *Women's Missionary Magazine* from 1906 to 1912. It was she who gave her own bound copies of the Magazine to the Ohioana Library, accepted by the Library because all members of the first Magazine committee were Ohio women.

would the material arrive on time and would there be sufficient means to cover the expenses? Many other problems arose from time to time but those two were constant.

Three homes in Xenia have a prominent place in my memory—the Hutchison, Moore and Kelso homes in which we met alternately. They were dedicated to the cause of missions by the earnest prayers of the members of the Committee as the missionaries were held up before God individually; not one of our Fields was neglected. Was a missionary sick? Was there a special need in any village in India; or in a school in Egypt; or a new project in the Sudan? Or, perhaps there was great need in the Home Field, prayers full of faith and love were offered. It was a rare privilege to be associated with women such as they were.

Then there were three men who were almost as interested in the Magazine as were the members of the Committee:

Mr. W. C. Hutchison, one of God's noblemen.

Mr. George Moore, a staunch friend. Each had a horse and buggy and furnished transportation for the Committee which was much appreciated. Mr. Hutchison was an unusual driver. He and his horse were such good friends that he never used his whip, but when he wanted to go faster he would whistle and shake the lines and the little brown horse would understand and start to trot faster.

The third was Mr. Frank L. Smith, publisher of the Magazine to whom complaints and problems were taken and he listened patiently and gave good advice.

There were three other good friends who were helpful: Miss Mary Wilgus, Miss Hallie Q. Brown and Mrs. Fannie Moore.

The years brought many interesting experiences. The first time I was sent to the WGMS as a representative of the Magazine, it was with fear and trembling because of my inexperience, but too, it was a great thrill. The

Convention was in the West and the excitement of the trip and meetings made me forget my responsibility. When I realized it, the deadline for notes was past and when I returned to Xenia, Mrs. Moore said, "What did you mean by not sending any notes! I walked the floor for two days waiting for something for the Magazine; then I had to use my imagination and write something myself." My humiliation was complete and I promised never to forget again.

Another time I went with Mrs. Hutchison to the Convention in Chicago and enjoyed meeting the members of the Board and hearing them discuss with her the plans for the Magazine.

Then there was the Convention at Des Moines, Iowa, at which the new Mission to the Mesquakie Indians was represented by Miss Elizabeth Campbell and her band of Indian boys. She was so proud of them and at the close of her address invited the delegates to visit the Mission. About twenty accepted the invitation, and on Tuesday morning about 9 o'clock, went by train to Tama. They spent some time visiting some of the homes and later went to the Mission home for the evening meal. After worship Miss Campbell said, "Two of you will have to spend the night at the Indian Agency about a mile away. Who will volunteer?" No one volunteered for no one wanted to go. So she said, "I will have to decide. The two nearest the door may go." One of the delegates from Southern Illinois and I were nearest the door so in a few moments we were with Miss Campbell on her buckboard driving over the dusty road to the Agency. We had a good comfortable rest but I awoke early and the question in my mind was, "How will we get to the Mission Home? Suppose we meet an Indian?" While I was thinking, my companion stirred and said, "Are you awake? I have been lying here wondering how we will get to the Mission Home. Suppose we meet an Indian!" There was no need for us to worry

for Miss Campbell appeared in her buckboard and took us with her where we had a good breakfast and were soon on the train and on the way home, glad we had been given the opportunity to visit the Tama Mission.

Those were pioneer days and the Committee moved very cautiously. One question that was discussed most earnestly was, "Is it wise to take money from Magazine funds to send representatives to the New Wilmington Conference? Mrs. Hutchison, the champion of the young people said, "By all means!" Mrs. Moore thought it was not necessary but Mrs. Kelso in her quiet manner, favored it and so delegates were sent and returned with such enthusiastic reports that it became the policy of the Magazine Committee to send delegates every year.

Perhaps the most wonderful conference during those years was The World's Conference of Missionary Editors and Publishers held in Washington, D. C. It was a great privilege to hear the experiences of the consecrated missionary leaders and listen to the discussions of the problems of the day. One amusing incident of that trip is fixed in my memory. Mrs. Moore cared more for comfort than appearance. We were invited to a luncheon in the ballroom of the Mayflower Hotel; the great and near great were there. When the time came to go, I went to Mrs. Moore's room and found her all ready to go and seated at her desk calmly writing an article for the Magazine. She was dressed in her oldest frock in which she had traveled. Something had to

be done! So with great trepidation I said, "Excuse me, Mrs. Moore, won't you please wear your lovely new dress?" She looked up with such a startled expression and said, "Do you think I should? I never thought of it." She changed immediately and when we were seated at our table I looked over the hundreds of women who were enjoying the fine fellowship and she was one of the most striking looking.

Our Magazine had every reason to be proud of her Editor; she had lovely white hair, a bright smile and absorbed everything, that she might bring the facts and spirit of the Conference home to pass it on to the readers of the Magazine. Wherever she went the Magazine was uppermost in her thoughts. I esteem it an honor to pay tribute to the memory of the four faithful women who gave so much of their interest and time to our Magazine.

An interesting honor has just come recently to our Magazine. A number of the bound copies of those early years have been accepted by the Board of Directors of The Martha Kinney Cooper Ohioana Library Association and placed on the shelves of the Ohioana Library in Columbus, Ohio, where they will be preserved with the literary productions of Ohio's well known writers.

Great improvements have been made in the Magazine in the passing years and we are so proud of it today and pray that God will continue to bless and prosper it and make it a power for advancing His Kingdom in the world.

JUST A WORD ABOUT MAGAZINE SUBSCRIPTIONS

Will everyone sending in subscriptions to *The Women's Missionary Magazine* please take great care to have names spelled exactly right, and address absolutely correct, both legibly written. Errors will thus be avoided on our Mailing List. Please allow about six weeks for renewals and changes of address. The postoffice does not forward second-class mail, but returns it to sender. You may help us conserve postage, as well as receive your Magazine promptly by watching these details.—Editor.

NEWS FROM AFAR

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

A SAMPLE SABBATH DAY AT TANTA GIRLS' SCHOOL

Rising bell at Seven—one whole hour later than on weekdays—a blessed respite on cold dark winter mornings, but of negligible importance during the warm spring and summer days when the hot sun begins the wakening process some two hours or more earlier. School uniforms are laid aside for this day, and the children line up for morning inspection in their colorful Sunday best. Do we hopefully imagine that they file into the dining-room a little more quietly and listen a little more attentively to the Scripture reading on this particular day of the week?

There is not much time to linger after breakfast for those who are walking to the Arabic church, for it is at some distance across town and worship service begins at nine o'clock. Our car passes several groups of hurrying children as we near the church. The men occupy the right-hand pews, the women those on the left. The choir is seated to the right of the platform. It is composed of about a dozen of our senior girls and three or four of the Egyptian teachers, and presents very creditable selections under the direction of Miss Venna Patterson, who officiates at the little organ. Lusty voices join in singing Arabic words to familiar English anthems, interspersed with an occasional tune from Stephen Foster's well-known American folk-songs. Laura Wright helpfully takes notes in English on the Arabic sermon and circulates them among the American short-termers. At the conclusion of the service our Egyptian friends greet us in true U.P. fashion.

Returned to school, the bell summons the Christian children to class-

rooms for half an hour of Bible instruction, then all assemble in the chapel for singing, review of the lesson and memory verse by the Sunday School superintendent, and a special feature of the program, which may be a flannelgraph story, an object lesson, a special visiting speaker, or, more often, a Biblical play put on by some of the children themselves. Recently Miss Ruth Williamson's group of children put on "Noah's Ark." Noah's "neighbors" really enjoyed themselves laughing and poking fun at his boat-building; and the off-stage animal noises were very realistic, especially Ruth Williamson's three-fold imitations of a pig, a donkey, and a camel. The children portray their characters well. When "Noah" released a beautiful live snow-white pigeon and it fluttered out over the heads of the audience seeking an open window, a hush fell upon the group which lasted until the final prayer of "Noah" by the altar of thanksgiving, with a "rainbow" visible on a blackboard in the background. They learn God's Word through these "plays."

Following the noon-day meal, everyone settles down for a rest period. At three o'clock Miss Grether usually departs with an Egyptian teacher to conduct a Bible class out in one of the near-by villages. Afternoon rising bell is at four, and at four-thirty Miss Baumgartner conducts a meeting with the older girls, while I, with an Egyptian teacher as interpreter and Miss Margaret Gettamy as pianist, conduct a song and story hour for about forty of the younger girls, ages four to about twelve years. My new flannelgraph material, a gift from the Women's Society of my home church in Oak-

land, Calif., will be put to good use.

The children's day closes with an early out-door picnic supper on the playground during warm weather, with the children lingering out in the warm dusk until bed-time; in the wintertime, supper is served indoors, and the group gathers before the fire in the playroom for an hour or so in the evening, joining in singing the many choruses that have come out of our American C. E. group gatherings. Their all-time favorite seems to be "The Wise Man Built His House Upon a Rock," possibly because of the generous use of gestures which accompany the singing.

The highlight of the day for us Americans arrives at eight P.M. when we gather as a mission family

for English services in our mission building across town. Many of our Egyptian friends join us, and as our voices unite in familiar anthems from our own U.P. *Psalter Hymnal*, we remember that, at this same hour, morning worship services are being held in many of our churches in the homeland. In fact, we may even be singing the very same anthem—one great chorus of praise to our Heavenly Father raised in unison from various spots throughout the world. At such moments the true meaning of "one in Him" becomes plain to us, and at the close of another Sabbath day we find "the peace of God, which passeth all understanding, garrisoning our hearts and minds through Christ Jesus." *May L. Podbreger*

The North Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

THE UNFAMILIAR BECOMES FAMILIAR

It is hard to realize that I have been here more than a year. All the things that seemed so strange and different, now seem warm and homey. All the faces that looked foreign and inquisitive are friendly smiling faces now. Even the language that was confusing holds meaning.

And I have changed, too. I have learned to do many things I had never done before. I have seen a way of life that is very different from any I had known before. But most precious to me, I have come to know my God and my Saviour with a surer knowledge, a greater trust and a deeper love than ever before. My own spiritual life has been made stronger by fellowship with those newly come into the kingdom.

The Girls' Boarding School here in Khartoum North is filled to overflowing with children. One can hardly be with children anywhere without having the heart warmed and hopes inspired. So it is here. You would only need to hear the little ones singing "Jesus Loves Me," or see the

older girls in their Bible classes, all studying and taking part, to know that He never slumbers, and His work goes on, day by day, and His love, little by little, influences their lives. Most of these girls are Moslem.

The influence of this school is wide and long-lasting as you will see from this story. One Tuesday morning, just after breakfast, two older women and a young woman appeared at our gate. We welcomed them. They showed us a tiny, thin, hungry baby, named Abdulla. They wanted help.

Abdulla was the third child of the young mother and she did not want him to die, as the others had done because she could not feed him. She had already had some help from a friend who had advised her as to the using of powdered milk and glucose, and we encouraged and taught her concerning his feedings. But here is the soul of the story. The friend had learned what she knew from Frances Turk, the former nurse here. She had learned it well. Now this mother had come, bringing her baby just six weeks old, all the way from Singa, a journey by truck and

train of about 215 miles (a very hard journey in this country). Her friend had told her she would find help here—she had believed and come.

We strive to heal souls and lives as well as bodies each day with the school girls. We can teach them and

they can learn by heart the verses and chapters of His word but only the Holy Spirit can open their hearts. I am most sincere when I ask that you pray for these girls, that their hearts be opened.

Marian Davidson Deemer

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

AT OBEL

* * *

"We didn't bring Akoor back with us," was the answer I received when asking Gideon Dau where his baby girl was. Gideon is a Dinka whose village is about ten-days' journey south of Obel. He came to Obel as a teacher trainee and has remained to help us train other people from his tribe and the other tribes to teach, and to tell the gospel story to their people.

Two years ago Gideon was married and then a year later Akoor was born. How they loved and enjoyed this little girl and took such good care of her! They kept her clean, bought milk for her and said, "We want Akoor to be raised in the Christian way." But among this group of Dinkas it is the custom of their people for the mother of the young bride to claim the first child of a new marriage. The grandmother of the child may take it as her own, and of course when the child is old enough, it will do the work around the tukl for the old woman.

When Gideon and Awek returned to the village this year, the grandmother asked for Akoor. She has said she'll keep her just a few months, but — —. For this child it will mean the difference of living in the atmosphere of a heathen village and learning all the customs of her people and the religion of her people, or under the care of a Christian couple who desire to have her with them and to care for her lovingly and bring her up as a Christian.

See picture of Gideon Dau, Awek and Akoor (Akuur) February Magazine, p. 388.

Obel is a quiet place when school is not in session and the hundred or more school boys we have running around usually, are at home in their villages, probably learning new devilment to get them in trouble at Obel the next year. Our school boys, who are used for the teachers in practice teaching, are much like boys the world over, and yet quite different.

They anxiously await the opening of school, but before the year is out they are anxiously awaiting going home. They come to us looking like little ragamuffins, usually having an old dirty piece of cloth tied around them, or just ashes smeared on their bodies. Some have all their hair shaved off their heads, others have their locks dyed blonde, and others just let theirs grow and get dirty. But they come to us, eager for their education. They know they'll each get a clean cloth, when school opens, and food twice a day. They do not know that they will be offered the greatest gift in the world, Salvation through Jesus Christ. How they do need Him.

Obel is not quiet long. The school boys come to us the first of May. They come from Nuer and Anuak villages, and Shilluk and Dinka country. Obel will have singing and playing, study and classes and lots of noise. We want these little unkempt black boys to also know the meaning of prayer and of service to God. Will you not join us in prayer for these boys, that they may receive the Good News and that they will have changed lives. These, the future of the Sudan.

Mrs. Milton H. Thompson

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

WHEN THE CROWS CAW

"A day is as long as the sun shines, and ends when the crows caw in the trees," according to the village philosopher. Breakfast was just over when Latif knocked at the door. He is the headmaster of Nekapura Primary school in Sialkot City and an active member of the city church. I gave him a warm coat for the cold weather and he wished some magazine pictures for school projects. What is that feeble cry? There are two women with a sick baby sitting on the porch. The baby seems more dead than alive. I urge them to hurry down to the hospital dispensary. They have no money for the small fee and beg me to help them. One of them finally unties a rag and gives me three eggs. I hastily give them the annas they needed. Poor little babies in the villages have a tough time. The children that swarm around us in the villages are the survival of the fittest in a real sense.

Hardly have time to wash my hands before two village pastors arrive, Rev. Ganda Mall and Rev. Allah Rassi. One is thin and small and the other is tall and heavy. Rev. Ganda Mall, the tall one is the oldest living graduate of the C. T. I. He is a convert from the sansi caste (robber caste). Two people were baptized in his congregation last year and are having some hardship so I gave him some clothes and medicines for them. Sent a Bashi-a-niswan, (Missionary magazine) to Mrs. Ganda Mall. Rev. Allah Rassi is a successful pastor of a live congregation. He had come to talk over Audio-Visual Methods for his Sunday Schools. Gave him some flannelgraph materials and demonstrated a lesson.

There is time after they leave to put away the paste, crayons, scissors, colored paper and Bible pictures used last week in the Christian Council Audio-Visual Work Shop. I put aside enough S. S. papers for the children's

classes when we go to camp.

"Have you any buttons?" Of course I have, a whole sack of them left over from last year's *Pieces for Peace* sewing parties. Gave some to Lal Din, the tailor. He stays to tell me of his work for the Lord. He belongs to a laymen's evangelistic team that spends some days each month preaching. He is full of enthusiasm about the Gula Shah Mela where he and his team had been preaching with Dr. Clements. Over 2,000 had listened. After prayer I gave him two posters.

Here it is lunch time and a guest for lunch. He is a convert from out of town. During lunch he reminds us that he is as old a Christian as our youngest daughter. "Yes, I was born again 14 years ago and Ida was born that year, too." He considers himself our son in Jesus Christ. We have a precious hour after lunch recalling the days after his conversion. We catch up on other converts—Zahur and his wife and children, Sharif and his family and others—some, who have denied Christ and are far away from the day they received bread from our table and knelt with us at our family altar.

I am called from the table to receive Mercy Nawab Din, a pastor's daughter in the Eighth Class in Hajipur Girls' School. She is supported by the World Friendship Girls' Group of 1st Los Angeles U. P. Church. Mercy and her mother have made her school clothes and want me to see them. Before I pay for the cloth, I also inspect Mercy's baby sister, the tenth child in this family.

Other callers fill the day and between times the Dhobi brings the clean clothes and the cook gives his accounts, some mending is done and then I hear the crows cawing in the trees and it is time to take a little walk with my husband and get ready for Prayer Meeting at Dr. Hunsberger's. We need prayer to see the days through.

Marjorie Ward Alter

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, on furlough, Conoquenessing, Pa.

Matthews School for the Blind,
Sayo, Ethiopia
October 17, 1951

Dear Miss:

I am very, very well, thank God. Dear friend, I have received a letter from Miss Blair which you have written to me. For this, O friend, thank you, thank you because you wished in your heart to do this letter.

My friend, the students who are learning in Matthews School are very well all of them; and they are continuing their lessons day and night greatly. They are all studying all of it, and also I am teaching the second class the Amharic grammar and reading, and also the students are trying to know it very well in their minds. Therefore, we must give thanks to God with all our bodies. For He has given for us a greatest light by the hands of missionaries to this country and the light is leading us on the way of God that we may see the fruit of love which is guiding people to God's House.

This time, dear friend, the believers who believe in Jesus' Name have persecution. And the Orthodox are preventing them from worshipping the true God by closing churches without any reasons. O my friend! remember us all by praying, please, for the prayers to God will give the believers comfort.

Dear friend, since our teacher, Miss McGeary, went to her country we are continuing our work by studying. Also Miss Blair has begun to work with us in the afternoon but not all the students. The others have in the morning and we are trying to do it, each of us in our times.

O my friend, in the future I will write to you a letter and you write to me, please. I did not know you before but I can know you now by the love of God. Dear friend, you tell these my greetings to all your friends, please.

Sincerely,
Araga

October 17, 1951

Dear Miss:

How are you friend? I am very much well thank God. I received your letter. Thank you friend. My name is Tayei Itbarak. Until four years ago I was not blind. I could see and do as I wanted. I worked in Addis Ababa and I thought I was happy. Then one day I was blind. One day a man told me about a blind

After reading these concrete examples of the fruit of missions, it should be comparatively easy to pray for the Matthews School for the Blind. But let us remember that in addition to our prayers, we must also give abundantly of our material possessions, so that there may be missionary money to maintain this and similar mission institutions.

—Editor

school at the Mission. I wanted to go to the school, but my father did not like the Mission. He would not let me go. One day my father went away from the house, so I left my home and I came to the school. I wanted to learn to read and write and do the things a blind does. Now thanks for my God I learned to read and write. Then another I learned about Jesus. After that I read in the Bible with my own hands about Jesus. He is my Creator. Before I did not know about Him but I know Him now. For this I must praise my Lord. May God help you.

Sincerely yours,

Tayei Itbarak

* * *

Tayei came to the Matthews School about two and a half years ago. Formerly he drove a truck in Addis Ababa for the government and sometimes went to Asmara or Jimma for supplies or clothing for the army. He drove alone but had a gun and a bomb, he says for protection. From what he says he must have lived rather recklessly. At one time he won a motorcycle race in which five Britishers, five Italians, five Greeks and five Ethiopians competed. He was blinded by glass from the windshield, when the truck he was driving turned over on a sharp curve. He is unusually quick to learn and cuts grass and draws water along with workmen who can see.

Araga is one of the best of the students in English and he teaches a class in Amharic Braille. Araga is especially helpful with the few cripples we have in the school. You would be surprised to see blind Araga pick up crippled Ujulu, another teacher who has learned the Braille though he can see, and carry him down the steps to his waiting wheelbarrow-chair-chariot and wheel him off to the men's dormitory. He also carries crippled Tirfi to her chariot and actually runs when he wheels her down the hill and round the curve to the women's house. What joy he seems to get from this service, and what a joy it is to see the blind helping the crippled.

Isabel Blair

65th Anniversary of the WOMEN'S MISSIONARY MAGAZINE

The "retirement-age" birthday of OUR MAGAZINE is not the time to retire but to find *renewed life* through added subscriptions! You may have a part in a **BIG SHOWER OF NEW SUBSCRIPTIONS** before and during the WGMS Convention at Detroit.

CLUB RATE FOR APRIL, MAY, JUNE (these three months only)

Five new subscriptions for \$6.00, in Clubs of five or more.

(Only 10¢ a month; 2½¢ a week; 1/3 of 1¢ a day)

The Convention Shower is primarily for NEW subscriptions, however we will accept renewals this year at the regular rate of \$1.50 per year.

Send Clubs of New Subscriptions with your Convention delegate to Detroit.

Or mail them between April 1 and June 30 directly to our Treasurer,

Mrs. Ralph H. Arnold

510 S. Trenton, Pittsburgh 21, Pa.

GOD BLESS THE QUEEN

A rushing world pauses to sympathize with the bereaved royal family across the Atlantic. Also a romance-loving world pays homage to the girl, so lately a princess, who has suddenly become Queen Elizabeth II of Great Britain.

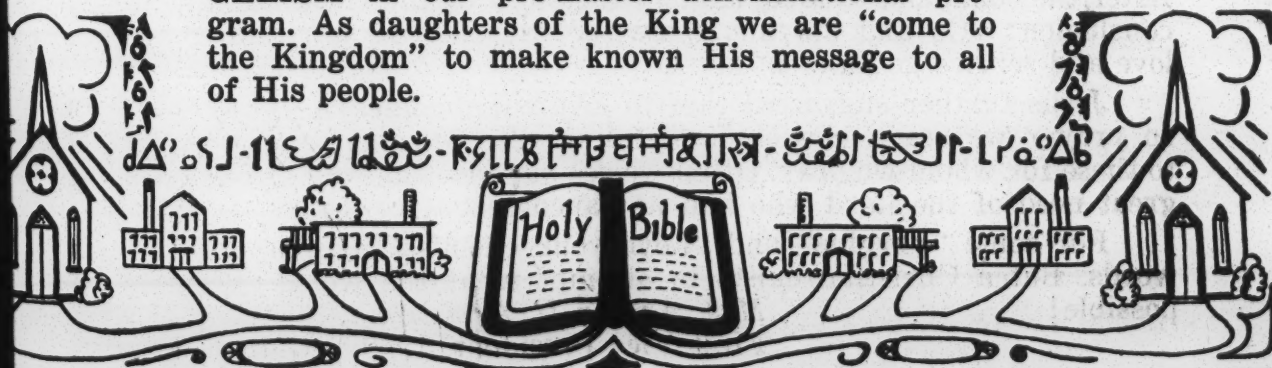
On her shoulders has fallen the mantle of former British queens, greatest among whom were Queen Elizabeth I and Queen Victoria. She has been trained carefully for the rulership of millions. She has the heritage of Queen Victoria's words, "This is the secret of England's greatness"—and her reference was to the *Bible*. The historian Green said, "England became the people of a book and that book was the Bible."

If Queen Elizabeth II yearns to make the Bible "the secret of England's greatness"—then may we also ask the question that concerned Queen Esther of Persia who lived many years ago, "Who knoweth whether thou art come to the kingdom for such a time as this?"

"Blessed is that nation whose God is the Lord."

Blessed, too, are individuals, lesser than princesses and queens who live by *The Book*. How slow we are to learn! How much we suffer because we live "against" and not "in harmony with" the Book! Personal piety, daily Bible reading, prayer, meditation, quietness before our Creator—how important for poised Christian living!

We are in the midst of **FIFTEEN GREAT WEEKS OF EVANGELISM** in our pre-Easter denominational program. As daughters of the King we are "come to the Kingdom" to make known His message to all of His people.



President's Page

"FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS."

We pray those words glibly. "BUT I SAY UNTO YOU: LOVE YOUR ENEMIES." We pass over that command quickly, not letting it seep too deeply into our consciences; we hurry on to more possible attainments. Yet Christ makes basic this matter of forgiveness and enemy-love. It is perhaps the hardest teaching of the Master—and also the plainest.

"Forgive us . . . as we forgive." A child who while quarreling with his brother asserts: "I'll never forgive you" is in no mood to be forgiven by his father for what he has done. He has no wish at that time to be forgiven. It is not in his thoughts. His whole mind is concentrated on his brother's faults and his own hurt. In that attitude, how can his father even approach him? And so, unforgiving, he of necessity remains unforgiven of the father—but not because of the father's unwillingness. Even so we remain estranged from the heavenly Father while our minds are occupied with our own hurt. Little wonder our lives are unfruitful and we do not grow in grace as we would! Little right have we to expect answers to our prayers when we are in a state so unforgiving! *"If we forgive not men their trespasses, neither will your Father who is in heaven forgive you your trespasses."* *"He that hateth his brother is in the darkness . . . and knoweth not whither he goeth because the darkness hath blinded his eyes."* *"He that loveth not, knoweth not God, for God is love."*

How can we love our enemies? First, let us realize that "love" as Jesus used it was not an emotion, a warm affection; it was an act of will. Following the command to love, He set up a chain of positive activity: *do good* to those that hate you; *bless* those that curse you; *pray* for those that spitefully use you. This is willful activity to bring about love.

A second suggestion on how to love enemies is found in the example of Jesus on the cross; with thorns on his brow and nails in His hands, He *found a reason* for the injurious act and for forgiving: *"For they know not what they do."* If we think we have forgiven and then find that there is still a mental reservation that "never again can we be friends" or that "it can never be the same as it was" it is probable that we have not discovered an excuse for forgiving our enemies, except that we are so magnanimous! When we ourselves do things of which we are ashamed, we say, "That's not the real I" and we are deeply relieved if someone in charity says, "He couldn't have been himself." Perhaps that act of cruelty to us was done in a moment of heat and anger or thoughtlessness and at a time when nerves were strained beyond endurance, when "he was not really himself." Perhaps our "enemy" knew not what he did, making a cut to bleed down the years like this.

Christ taught also that we could love our enemies by *serving* them. After the command to love, He told the story of the Good Samaritan. His conclusion: "Go and do thou likewise." Act in the spirit of good will; love and service go hand in hand.

Jesus further suggested that to love our enemies we *pray* for them. In prayer we reach new understanding. We become strangely attached to those for whom we pray. Often we see ourselves as well as our enemy in great need of the Lord who had no rancor even for Judias Iscariot.

For some "Forgive" and "Love your enemies" are Christ's hardest words. But a Christian exists to attempt what the world considers impossible!

Mrs. Arthur R. Armstrong,

First Vice President, 1952 WGMS Convention

ENTERTAINMENT AT DETROIT W. G. M. S. CONVENTION

Housing at the Detrouter Hotel

Convention Meetings at First Presbyterian Church

Room and board at Hotel, including Monday night dinner through Thursday night dinner (This does not include breakfasts).....\$25.50
Lunch and dinner for entire Convention.....\$15.50

Separate meals at hotel: Lunch, \$1.70; Dinner \$2.55.

(All the above prices include tipping for meals and sales tax.)

Breakfasts throughout the convention and meals for those coming early will be available at several recommended eating places near the hotel or in the hotel coffee shop.

Maps of Detroit to help guests find their way will be enclosed with registration receipts. Detroit is on *Eastern Standard Time*.

All who desire accommodations for the convention write to the Chairman of the Registration and Assignment Committee: Mrs. R. H. Chowen, 8034 E. Morrow Circle, Detroit 4, Michigan, before April 1 and enclose \$2.00 registration fee. Note that this \$2.00 registration is in addition to the room and board price quoted above. This registration fee is payable in advance for the first time this year according to the action of the 1951 Convention and is transferable to an alternate delegate or returnable on request in case the delegate cannot attend the convention.

Of course Board and Room will be paid upon arrival at the Convention. *The Publicity Committee*

COACH PARTY RATE—PITTSBURGH-DETROIT

For those from the Pittsburgh area who expect to attend the WGMS Convention at Detroit from the evening of June 9 through the evening of June 12, the following information will be of interest:

A coach party rate of \$16.04 for the round trip between Pittsburgh and Detroit will be available on June 9, on a train leaving Pittsburgh at 7 a.m. Eastern Standard Time (8 a.m. Daylight Savings Time) and arriving at Detroit at 4 p.m. Eastern Standard Time.

All who take advantage of this special rate must travel together on this train, but may return on any Pittsburgh and Lake Erie Railroad train carrying coaches before midnight of June 14. The return tickets may not be used on Pullman cars.

To make a reservation in this party, watch for the reservation blank in next month's Magazine.

H-O-N-O-R R-O-L-L

Delegates to the 1952 WGMS Convention, Detroit, Michigan, June 9-12

<i>Presbyterial</i>	<i>Date</i>	<i>Secretary Reporting</i>
34. Illinois Southern	December 18, 1951	Mrs. W. R. Scott
35. Mercer	December 18, 1951	Miss Mary Chupak
36. College Springs	December 18, 1951	Mrs. Harold McKinley
37. Allegheny	December 18, 1951	Mrs. M. S. Vandevort
38. Lake	December 21, 1951	Mrs. Robert A. Peterman
39. Beaver Valley	December 24, 1951	Mrs. Don McCowin
40. Wisconsin	December 27, 1951	Mrs. Fred C. Bond
41. Oklahoma	December 28, 1951	Mrs. Albert Whittington
42. Cleveland	December 29, 1951	Mrs. Robert L. Hunter
43. Butler	December 30, 1951	Mrs. Robert L. Allen
44. Los Angeles	December 31, 1951	Miss E. May Caldwell

Mrs. Grant B. Gibson, Convention Secretary

Congratulations to Mrs. Gibson and the Presbyterial Recording Secretaries for this splendid Honor Roll! Only seven Presbyterials failed to make it. (Editor)

ANOTHER BOARD MEMBER RESIGNS

After a six months' leave of absence on account of illness, Mrs. Thomas F. Baker presented her resignation to the Board of Directors of the Women's General Missionary Society. Although her health is improving, she does not feel able to resume active duty on the Board.



Mrs. Baker was elected in January of 1950 and had served two years as Prayer Group Secretary. With her wide acquaintance with United Presbyterian missionary work, she performed with ease the task of editing the 1951 *Prayer Cycle*. Delegates to the WGMS Convention in Washington, Pa., last June will recall the impressive Prayer Around the World service under her direction. She had also helped with the committee work of the Board, notably with correspondence concerning the Convention program.

The Board had no choice but to accept her resignation, though with regret.

Edith L. McBane,

Recording Secretary of Board of Directors

EVERY NATION UNDER GOD

This was the general theme of the Annual Meeting of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. and related Boards, which met in Toronto, Canada, January 3-6, 1952. There are 83 Boards and 14 Agencies that maintain connection with the Division.

The Board of Foreign Missions had several representatives, and Mrs. H. Ray Shear and the writer represented the Women's Board. Miss Hazel J. McGeary of Sayo, Ethiopia was a non-voting delegate sent by the John Milton Society for the Blind.

Rev. C. C. Adams, Chairman of the D.F.M., Corresponding Secretary of the Board of Foreign Missions of the National Baptist Convention presided. Mrs. Rosa Page Welch of Chicago was the soloist and artful leader of the music; she had chosen the songs of praise very carefully, and her beautiful mezzo-soprano voice, as she sang the many Negro spirituals, added greatly to the periods of meditation and dedication.

The beautiful, commodious Royal York Hotel ballroom, roof garden, and smaller dining rooms were used for the meetings and luncheons and the popular hotel housed most of the nearly 400 delegates. Our Canadian hosts and hostesses were very gracious to their many guests.

The theme was divided into four major topics with subdivisions. Topic I: The Present Field Urgencies in the World Christian Mission in areas of (a) Rural Evangelism, (b) Christian Education, (c) Mass Communication, (d) Relief and Reconstruction, (g) Home and Family Life, (h) Public Health and (i) Christian Community Service. "The Communists Face the Same World" was the subject of a stirring address by Rev. M. R. Shaull on the greatest foe to Christian Missions, and he called us to a greater commitment to our task.

Topic II was "Participants in the World Christian Mission." This topic was opened by a symposium by four representatives from the recent Quadrennial Conference of the Student Volunteer Movement held in Lawrence, Kansas. The Assembly delegates were then divided into "working parties" for consideration of practical problems, each leader to be assisted by a missionary, a national and a student. The groups considered: 1. How Make the Missionary Vocation Compelling Today; 2. How Approach Foreign Students in Canada and U.S.A.; 3. How Enlist Canadian and U.S.A. Citizens (non-missionary) Abroad as Partners in the Christian Mission; 4. How Define Place and Function of the Foreign Missionary Today; 5. How Secure Whole-hearted Participation on the Part of Home Constituencies? Each topic was so interesting that one wished to be able to attend all the discussions.

Topic III: "The Place of the World Christian Mission in the Ecumenical Movement." Dr. Charles T. Leber, Chairman of the Executive Board of the D.F.M. presided and Dr. W. Barclay, president of the Canadian Council of Churches, Rt. Rev. H. K. Sherrill, president of the National Council, Dr. John A. Mackay, president of Princeton Theological Seminary, and others participated in developing this topic. Topic IV: "Problems Faced in Relation to World Governments"; "Religious Liberty—Bulwark of Freedom"; "Religious Liberty in Spain"; "Arab Refugees"; "Japan After the Treaty"; "Government Programs of Technical Assistance and Recommendations on Technical Cooperation" and "Christian Strategy in the Near East" were discussed.

Two important resolutions were presented: The one protested the appointment of an American ambassador to the Vatican and viewed with deep concern the adverse effects which such an appointment will have on Mission work carried on by D. F. M. member Boards, particularly in the Latin American countries, which are dominated by the Roman Catholic Church. The D.F.M. voices its strong opposition to the proposed appointment which violates the American tradition of separation of Church and state. The other resolution requested the State Department of the U.S.A. to take appropriate action regarding the continued violation of religious freedom in Colombia, South America, and the illegal acts against Protestants in that country, including American missionaries. Mob violence, wanton destruction of property and the endangering of lives in Bogota, the capital city, occurred on December 22 and 23, 1951.

The summary of the topics and the working parties was in a symposium "Under God We Dare": to plan for Christian advance, to penetrate world political tensions, to propose whole-hearted participation, and to call for Mission in unity. Mr. Lem T. Jones, Chairman of the General Department of United Church Men of the National Council of the Churches of Christ, spoke on the theme: "Under God, We Share."

The final service of worship and dedication was held in Metropolitan United Church on Sabbath afternoon. Rev. C. C. Adams presided and was assisted by representatives from Canada, Africa, The Philippines, and India; the offering to be used toward rehabilitation of the Union Church in Tokio, Japan. Rev. C. W. Ranson, General Secretary of the International Missionary Council, closed the Assembly with a message on "The Hope Set Before Us." Using Ephesians 1 and 2 he emphasized (1) The Hope of Victory—God's Promise; (2) The Hope of Unity; and (3) The Hope of Our Calling; and ended with the prayerful challenge that God would make us worthy of our calling.

Mrs. Arthur B. McBride

THE BIBLE SPEAKS
*"Just use me—I am the Bible.
 I am God's wonderful library."*

Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary
 904 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

THANK YOU

Since this will be the last time I will be writing as Thank Offering Secretary for the Magazine I would like to take the opportunity to thank all who have in any way offered encouragement and helpful suggestions to me. Also to all the Thank Offering Secretaries, Treasurers and many others, including of course all the women of our Church who have had a part in the splendid Thank Offerings of the past few years, I would like to say "thank you." In the words of Paul, "I thank my God upon every remembrance of you." My interest and prayers shall continue for the work of the W.G.M.S. even though not in this capacity.

While it is with a feeling of regret that I find it necessary to give up my work on the Women's Board, yet it is with a sense of thankfulness that there is one so well qualified and able to take up the work of Thank Offering Secretary. I am therefore very happy to present to you the future writer of this page and your new Thank Offering Secretary, Mrs. Russell K. Montgomery. I can only ask for her the same cooperation, loyalty and helpfulness which you have shown me in the past.

Mrs. Thomas H. Newcomb

THE NEW SECRETARY

An especially hearty "Thank you" is extended Mrs. Thomas Newcomb for her very faithful and conscientious efforts during these years she has served as the WGMS Thank Offering Secretary. We sincerely regret that Mrs. Newcomb finds it necessary to give up this work which has been marvelously blessed under her consecrated leadership.

Again we shall attempt to go forth not in our own strength but rather, heed Paul's advice to the Colossians,

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

Mrs. Russell K. Montgomery

Life Members \$25.00

317. Mrs. George L. Dixon, Struthers, O. By her mother, Mrs. Robert L. Douglass.
422. Mrs. Leslie Shively, Parker, Pa. By her family.
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641. Mrs. Roy Dudrow, Xenia, Ohio. By a friend.
642. Mrs. Ellsworth Gill, Xenia, Ohio. By a friend.
643. Mrs. Edgar Parsley, Xenia, Ohio.
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650. Mrs. Sarah Dudley, Bellaire, Ohio. By her mother, Mrs. James DuBois.

651. Mrs. Walter Lewis, Bellaire, Ohio. By her husband.
652. Miss Audrey Hodgson, Canon City, Colo. By "A Friend of Missions."
653. Mrs. Kenneth Hulse, Canon City, Colo. By "A Friend of Missions."
654. Mrs. Chesley N. Martin, Canon City, Colo. By friends in Gloria Dei Missionary Society.
655. Mrs. Alice Potter, Canon City, Colo. By Dr. M. E. Potter.
656. Miss Elizabeth Wright, Denver, Colo. By her mother, Mrs. Winifred Wright, Mt. Morgan, Colo.
657. Mrs. Melvin Berner, Fort Morgan, Colo. My Mrs. C. M. Snodgrass, Mrs. Calvin Work and Miss Margaret Work.
658. Mrs. Eldin Bennett, Fort Morgan, Colo. By the five groups of Women's Christian Service League.
659. Mrs. Myrnice Curtis, Denver, Colo. By Mrs. Myrta C. Harper.
660. Mrs. Ida Peterson, Denver, Colo. By Mrs. Myrnice Curtis.
661. Mrs. Hope McNally, Denver, Colo. By Mrs. Isabel Carlson.
662. Miss Burdella Henderson, Denver, Colo. By Miss Lois M. Ardrey.
663. Mrs. Charline White Lewis, Denver, Colo. By Mrs. C. M. White.
664. Mrs. Mildred Wright, Denver, Colo. By Mrs. John Cunningham.
665. Mrs. Florence Sprinkle, Denver, Colo. By Mrs. Edna McComb.
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670. Mrs. Ruth Forsyth, Denver, Colo. By friends in the Denver Semi-Circle.
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675. Mrs. Ed Kunesh, Torrington, Wyo. By friends in the Ruth Ardrey Circle.
676. Mrs. Harry Schank, Torrington, Wyo. By friends in the Ruth Ardrey Circle.
677. Mrs. Minnie Beverness, Torrington, Wyo. By a friend.
678. Mrs. Jennie Watson, Torrington, Wyo. By a friend.
679. Mrs. Mollie Hays, Torrington, Wyo. By a friend.
680. Mrs. Rosa Norris, Torrington, Wyo. By a friend.
681. Mrs. Frank Torrence. By her mother, Mrs. W. C. Grouns.
682. Mrs. A. B. Childears, Canon City, Colo. By friends in the Gloria Dei Missionary Society.
683. Mrs. Victor G. Boline, Omaha, Nebr. By Mr. Boline, Mr. and Mrs. Robert Boline and Mr. and Mrs. Edward Franzen.
684. Mrs. Arthur O. Brammann, Omaha, Nebr. By her husband.
685. Mrs. E. C. Gillespie, Omaha, Nebr.
686. Mrs. Anna Rhoden, Murray, Nebr. By friends in the W.M.S.
687. Mrs. T. A. Griffis, Lincoln, Nebr. By Allan Wright and family.
688. Mrs. J. L. Owens, Lincoln, Nebr. By Mrs. Lawrence Schmidt.
689. Mrs. E. W. Sankey, Akron, Ohio. By friends of the Mary Ewing Missionary Society.
690. Mrs. Evalyn Cannell, Sebring, Ohio. By her husband.
691. Mrs. Rena Welch, Sebring, Ohio. By a friend.
692. Mrs. D. C. Haggerty, Akron, Ohio. By Mrs. Floyd F. Mosier.
693. Mrs. Robert D. Simpson, Youngstown, Ohio. By her daughter, Mrs. Edith Miller.
694. Mrs. Harley Lamm, Youngstown, O. By her husband.
695. Mrs. Anna Person Peterson, Youngstown, Ohio. By Dr. and Mrs. Carl E. Parson.
696. Miss Jessie Hopkins, Youngstown, O. By Miss Virginia Braham.
697. Mr. Hugh Walter White, Pittsburgh, Pa. By aunts, Misses Irma and Marie White.
698. Mrs. Martha Maybury, Pittsburgh, Pa. By Lyda T. Harding, a friend.
699. Miss Margaret Davis, Youngstown, O. By a friend, Miss Mary Jane Krohn.
700. Mrs. V. H. Somers, Cleveland, Ohio. By her daughter and son-in-law, Mrs. and Mr. Wm. J. Morton.
701. Mrs. William J. Morton, Cleveland, Ohio. By her husband.
702. Mrs. Jeanette Morgan, Akron, Ohio.
703. Mrs. Ada May Pattee, Amsterdam, Mo. By Mrs. Carl E. Smith.
704. Mrs. Laura B. McGuire, in memoriam. By her daughter, Amsterdam, Mo.
705. Mrs. Nellie O. Hershey, in memoriam. By her husband, Mr. W. P. Hershey, Youngstown, Ohio.
706. Mrs. Frances C. McKenery, in memoriam. By her husband, Andrew B. McKenery, Youngstown, Ohio.
707. Mrs. Peter J. Adamaitis, Chicago, Ill. By friends.
708. Mrs. C. A. Muelder, Plainfield, Ill. By a friend.
709. Mrs. John Martin, Berwyn, Ill. By a friend.
710. Mrs. Kenneth G. Coe, Oak Park, Ill. By a friend.

711. Mrs. Howard Mateer, Oak Park, Ill. By a friend.
712. Mrs. Margaret Keever, Gary, Ind. A gift.
713. Betty M. Keever, Gary, Ind. A gift.
714. Mrs. G. Reed Basinger, Oak Park, Ill. By a friend.
715. Mrs. Annie MacLeod, Oak Park, Ill. By a friend.
716. Mrs. A. D. Warnock, Chicago, Ill. By friends in the W.M.S.
717. Mrs. Nellie Short, Sparta, Ill. By friends in the society.
718. Mrs. S. E. Shantz, Glencoe, Mo.
719. Mrs. Ralph Ware, St. Louis, Mo.
720. Mrs. Agnes Parker, St. Louis, Mo.
721. Mrs. Roscoe Brasel, Cartter, Ill. By four friends.
722. Mrs. Earl Hanes, Kell, Ill. By two friends.
723. Mrs. C. R. Hill, Sparta, Ill.
724. Mrs. Homer Kelso, Sparta, Ill. By her husband.
725. Mrs. Fred Schott, Sparta, Ill. By a friend.
726. Mrs. Edgar Reid, Sparta, Ill. By her family.
727. Mrs. Harold Potter, St. Louis, Mo. By Mrs. Robert Patterson.
728. Mrs. Earl Miller, Marissa, Ill. By friends in the W.M.S.
729. Miss Clara Matthews, Marissa, Ill. By her sister, Florence Matthews.
730. Mrs. George F. Brown, Marissa, Ill. By Mrs. Elmer Eckert.
731. Mrs. Marion McClure, Coulterville, Ill.
732. Lottie Kelly, St. Paul, Ind. By Pearl Miller.
733. Evelyn Harding, Rushville, Ind. By Bessie Humphrey.
734. Mary Olive Martin, Greensburg, Ind. By F. Beall.
735. Grace Kincaid, Greensburg, Ind. By Lena Nesbit.
736. Mary Adams, Greensburg, Ind. By friends.
737. Mrs. Gordon H. Clark, Indianapolis, Ind. By Mrs. Harold Crumpacker.
738. Ruth Woods, Princeton, Ind. By friends.
739. Mrs. Mae Bayfield, Coulterville, Ill. By friends in the Euphemia Circle.
740. Mrs. F. R. Singer, Jr., Marissa, Ill. By friends in the Evelyn Cathcart Society.
741. Mrs. Kenneth Coulter, Marissa, Ill. By friends in Willing Workers Society.
742. Mrs. Donald Jackson, Tilden, Ill. By Mrs. Henry Dunn.
743. Mr. and Mrs. V. Cline—in Memoriam; By their daughter, Mrs. John B. Steward, Oklahoma City, Okla.
744. Mrs. Marolf Berger, Oklahoma City, Okla. By her husband.
745. Mrs. Cooper Richards, Oklahoma City, Okla. By friends in the Frances Black Missionary Society, Creston Hills U. P. Church.
746. Mrs. Grace Loveless, Tulsa, Okla. By Mrs. H. M. Anderson and Mrs. Maude Voorheis.
747. Mrs. Pearl Busby, Tulsa, Okla. By Fidelis Class of First Church.
748. Mrs. Bessie Semke, Tulsa, Okla. By Fidelis Class of First Church.
749. Mrs. Roy Pringle, Tulsa, Okla. By R. E. Ausburn.
750. Mrs. H. G. Gillespie, Tulsa, Okla. By her daughter, Mrs. Robert Mays.
751. Mrs. Raymond Blake, Delhi, N. Y. By friends.
752. Mrs. Frances Zagurski, Davenport, N. Y. By friends in the W.M.S.
753. Mrs. Theresa Gaylord, Stamford, N. Y. By friends in the W.M.S.
754. Mrs. Margaret McNee, DeLancey, N. Y. By Margaret Ruff and Helen Aikens.
755. Mrs. Paul Downes, DeLancey, N. Y. By a friend.
756. Miss Salenda Bush, DeLancey, N. Y. By a friend.
757. Miss Margaret Adams, Hamden, N. Y. By friends.
758. Mrs. Harold Moody, Delhi, N. Y. By friends in the W.M.S.
759. Mrs. Mary Gould, Walton, N. Y. By friends in the West Brook Society.
760. Mrs. Marie Hansen, Walton, N. Y. By friends in the West Brook Society.
761. Mrs. Jehiel Liddle, DeLancey, N. Y. By friends in the W.M.S.
762. Mrs. Grace Gladstone, Andes, N. Y. By friends in the M. Ella Turnbull Society.
763. Mrs. Lulu Armstrong, Andes, N. Y. By friends in the M. Ella Turnbull Society.
764. Mrs. Eva Rhinebeck, Andes, N. Y. By friends in the W.M.S.
765. Mrs. Fred Orr, Oneonta, N. Y. By a friend.
766. Mrs. Margaret Ormiston, Bovina Center, N. Y. In honor of her 85th birthday.
767. Mrs. Ida Burgin, Andes, N. Y. In honor of her 85th birthday.
768. Miss Lois Miller, Detroit, Mich. By two friends.
769. Mrs. Stella McPherson, Bovina Center, N. Y. By Marion McPherson.
770. Mrs. W. C. Margedant, Hamilton, Ohio, By friends in the W.M.S.
771. Mrs. Fred Hinkel, Hamilton, Ohio. By a friend.
772. Mrs. Bert Waddell, Greeneville, Tenn. By Mrs. Emma Bowman, Afton, Tenn.
773. Mrs. Frank Jones, Chuckey, Tenn. By Mrs. D. E. Ricker, Greeneville, Tenn.
774. Mrs. Gladys Carr, Ezel, Ky. By friends in the Jeanette C. Alter Society.
775. Mrs. Ruby Mann, Wellington, Ky. By friends in the Jeanette C. Alter Missionary Society.
776. Mrs. Lottie B. Moore, Monroe, Ohio.

- By Dr. and Mrs. James Anderson.
777. Mrs. Altha Mehl, Hamilton, Ohio. By Mr. and Mrs. John Mehl, Jr.
778. Mrs. Ella C. Sigg, Monroe, Ohio. By friends in the W.M.S.
779. Mrs. Mary Bratton, Dayton, Ohio. By friends in Women's Guild, Corinth Blvd. Church.
780. Mrs. Paul Naykki, Pittsburgh, Pa. By Isabelle Brittain.
781. Mrs. Ethel McIntire, Cherry Fork, Ohio. By her children.
782. Mrs. Elsie Bashford, Frenchburg, Ky. By Ruth L. Courter.
783. Mrs. Ida Huber, Richmond, Ind. By Mrs. Constance Bogue.
784. Mrs. Harry Yingst, Richmond, Ind. Br. Mrs. Constance Bogue.
785. Mrs. James Clements, Richmond, Ind. By Mrs. Constance Bogue.
786. Mrs. Bessie Bowmer, Richmond, Ind. By a friend.
787. Mrs. Thomas Rossi, Richmond, Ind. By a friend.
788. Mrs. Josie Igo, Richmond, Ind. By a friend.
789. Mrs. Clara Radabaugh, Middletown, Ohio. By friends in the W.M.S.
790. Mrs. Ivan Runyan, Coin, Iowa. By her mother, Mrs. George Farquhar.
791. Mrs. Kenneth Bower, Brighton, Ill. By friends of the Coin United Presbyterian Church.
792. Mrs. Maude Beamer; By friends in Windom, Minn., and the Tingley, Iowa W.M.S. in memory of her daughter, (Mrs. Gladys Laupher of Tingley) who passed away in August, 1951.
793. Miss Elizabeth Wilson (on furlough from Egypt), Lewis, Iowa. By a friend.
794. Mrs. Rosemma Kenegy, Clarinda, Ia. By Mr. and Mrs. John Kenegy.
795. Mrs. Robert Glenn, Tarkio, Mo. By a friend.
796. Mrs. Martha J. Brown, Paterson, N. J. By herself.
797. Mrs. David Rooney, Paterson, N. J. By herself.
798. Mrs. Grace B. Weber, Queens Village, N. Y. By Mrs. E. H. McCarthy.
799. Mrs. Mae Christiansen, Queens Village, N. Y. By Mrs. Maybelle Gemmill.
800. Mrs. Maybelle Gemmill, Queens Village, N. Y. By Mrs. Grace B. Weber.
801. Mrs. Marion Shaw, Queens Village, N. Y. By Mrs. Olive Clark.
802. Mrs. Mae Merz, Bellerose, N. Y. By a friend.
803. Mrs. Norman A. Kraft, Assiut, Egypt. By friends in Bay Ridge Women's Guild.
804. Mrs. Ellen Cookson, Lyndhurst, N. J. By Miss Lucile Nichol.
805. Mrs. Ernest Huntley, Providence, R. I. By a friend.
806. Mrs. Robert Lister, N. Providence, R. I. By a friend.
807. Miss Ruth Slaven, Quincy, Mass. By friends in Quincy Golden Circle.
808. Mrs. Christine Tilton, Quincy, Mass. By friends in Quincy Golden Circle.
809. Mrs. James Mateer, Whitinsville, Mass. By friends in Kathrine M. Huston Mission Circle.
810. Mrs. Elsie G. Nickerson, Quincy, Mass. By friends in Quincy W.M.S.
811. Mrs. James H. Hollins, Fall River, Mass. By Mr. and Mrs. John Kruhmin.
812. Miss Mary J. S. Bates, Fall River, Mass. By friends in the W.M.S.
813. Mrs. Alice R. Ferguson, Whitinsville, Mass. By friends in the W.M.S.
814. Mrs. Sarah B. Connor, Whitinsville, Mass. By friends in the W.M.S.
815. Mrs. Elizabeth Cellemme, Providence, R. I. By friends in the Clara Brown Mission Circle.
816. Miss Winnie MacInnis, Providence, R. I. By a friend.
817. Mrs. Josephine Vieira, Somerville, Mass. By friends in the Cambridge, W.M.S.
818. Mrs. Annie Lawn, Lawrence, Mass. By friends in the W.M.S.
819. Mrs. James A. Shear, Watertown, Mass. By Mr. James A. Shear.
820. Mrs. Carl McKissick, Albia, Iowa. By her parents, Mr. and Mrs. Frank Coulter.
821. Mrs. Bertha Allen, Albia, Iowa. By Mrs. Marion Brawdy.
822. Mrs. David Kern, Des Moines, Iowa.
823. Mrs. K. M. McCoy, Des Moines, Iowa. By Mrs. I. H. Carothers.
824. Mrs. Harold Scott, Des Moines, Iowa. By Mrs. Dale Hess.
825. Mrs. Dale Hess, Des Moines, Iowa. By Mrs. Grace O'Conner.
826. Mrs. Anna R. Cox, Harvard, Ill. By her niece, Mrs. Walter T. Hubler.
827. Mrs. Edna Jeffrey, Montezuma, Iowa. By friends in Ewart M. S., her husband and children.
828. Mrs. Lodema McCormick, Montezuma, Iowa. By members of the W.M.S. and her husband.
829. Mrs. Jennie Wilson, Grinnell, Iowa. By Miss Lois Davidson.
830. Gertrude Spence, Winterset, Iowa. By her friend, Lucile Wright.
831. Mrs. Marie Boyd, Winterset, Iowa. By Dr. and Mrs. F. Veltman.
832. Mrs. Myron Brink, Newton, Iowa. By Miss Lorraine Nollen.
833. Mrs. Ethel Windham, Belle Center, O. By a friend.
834. Mrs. Hallie Ritchey, Belle Center, O. By a friend.
835. Mrs. Edwin Yoesting, Bellefontaine, O. By friends.
836. Mrs. Rhys Price, Bellefontaine, O. By friends in the Aleta Matthews Society.
837. Mrs. Agnes Herring, Bellefontaine, O. By a friend in Aleta Matthews Society.
838. Mrs. John Snyder, Findlay, Ohio. by a friend.

839. Miss Eva Vertner, Findlay, Ohio. By a friend.
840. Mrs. Wilbur Lewis, Findlay, Ohio. By a friend.
841. Mrs. Gerald Pratt, Findlay, Ohio. By a friend.
842. Mrs. Frank Crates, Findlay, Ohio. By a friend.
843. Mrs. Newell Tarbox, Findlay, Ohio. By a friend.
844. Mrs. E. P. Stewart—In Memoriam. By a friend.
845. Mrs. Jennie Welling, Pemberville, O. By her husband, Mr. Harvey Welling.
846. Mrs. Violet Robedeau, Toledo, Ohio. By friends.
847. Mrs. Jack Weidner, Toledo, Ohio. By friends.
848. Mrs. Anna Derr, Kenton, Ohio. By Mrs. E. F. Badertscher.
849. Mrs. Mary Lou Newman, Kenton, O. By Mrs. Esther K. Newman.
850. Mrs. E. F. Badertscher, Kenton, Ohio. By a friend.
851. Miss Sarah Laird, North Braddock, Pa. By a friend.
852. Janice Calihan, North Braddock, Pa. By a friend.
853. Miss Nellie Evans, S. Connellsville, Pa. By the Christian Culture Class.
854. Mrs. G. R. Hanley, Connellsville, Pa. By the Christian Culture Class.
855. Mrs. Charles Davis, Connellsville, Pa. By the Mary E. Dick Bible Class.
856. Mrs. A. C. Forsythe, East McKeesport, Pa. By her family.
857. Mrs. J. E. Stewart, East McKeesport, Pa. By a friend.
858. Mrs. J. E. Mason, East McKeesport, Pa. By a friend.
859. Mrs. Laverne Stauffer, East McKeesport, Pa. By a friend.
860. Mrs. A. M. Diethrich, Edgewood, Pa. By a friend.
861. Mrs. Jane Stull, Connellsville, Pa. By friends in Anna Duncan Mission Circle.
862. Mrs. N. H. Phillips, Greensburg, Pa. By her friend, Mrs. John Austin.
863. Gracie Peairs Rippel, Monongahela, Pa. By her family.
864. Mrs. Wilmer L. Weddell, Monongahela, Pa. By Dr. and Mrs. James R. Weddell.
865. Mrs. Zelma Cramer, Monongahela, Pa. By friends.
866. Mrs. Mary Bryan, Greensburg, Pa. By Dorothy Colvin.
867. Mrs. Walter Kees, Boston, Pa. By Miss Mary Gothart.
868. Mrs. James G. Patterson, New Alexandria, Pa. By Nora Dornan.
869. Mrs. E. R. McCall, Ardara, Pa. By a friend.
870. Mrs. Kenneth Armstrong, Irwin, Pa. By Miss Virginia Logan.
871. Mrs. N. Paul Lemmon, Sr., Latrobe, Pa.
872. Mrs. Ella Nystrom, Murraysville, Pa. By Mrs. Charles W. Thompson.
873. Mrs. J. French Kerr—In Memoriam. By Mrs. Margaret Woods, Connellsville.
874. Mrs. Lottie Gilpin and Miss Blanche Potter—In Memoriam. By their sister, Grace Potter, S. Connellsville, Pa.
875. Mrs. Jessie Venables, Pittsburgh, Pa. By her sister, Mrs. Wm. Lindeman.
876. Mrs. Mary Lou Lorimer, Pittsburgh, Pa. By Mrs. Amelia Arthur.
877. Alice Lindeman, Pittsburgh, Pa. By Blodwen Jones.
878. Blodwen Jones, Pittsburgh, Pa. By Betty Lindeman.
879. Mrs. Jean Troppman, Pittsburgh, Pa. By Mrs. Nelda Wood.
880. Mrs. Laura Nixon, Pittsburgh, Pa. By Mr. and Mrs. M. J. Yoder.
881. Mrs. Helen Campbell, Carnegie, Pa. By Mr. and Mrs. R. W. Henderson, Mrs. Alice Davis and Mrs. Ivy Smith.
882. Mrs. Vera Huss, Carnegie, Pa. By The Rainbow Bible Class.
883. Mrs. Francis P. Blair, Pittsburgh, Pa. By her parents, Mr. and Mrs. Roy Maxwell.
884. Lois Anne McCrea, Pittsburgh, Pa. By parents, Mr. and Mrs. Earl McCrea.
885. Mrs. Elva M. Fritz, McKeesport, Pa. By her brother, William Lloyd.
886. Mrs. Territ Thorne, Oakmont, Pa. By a friend.
887. Mrs. Wilber Latimer, Oakmont, Pa. By Mrs. William Bryson.
888. Mrs. Frances McKamish, Oakmont, Pa. By a friend.
889. Mrs. Joseph Bassani, Oakmont, Pa. By her husband.
890. Miss Ruth M. Nichol, Addis Ababa, Ethiopia. By friends, Shadyside W.M.S.
891. Mrs. Dorothy Christy, Taxila, Punjab, Pakistan. By friends, Shadyside, W.M.S.
892. Miss Nellie V. Hill, R. N., Tanta, Egypt. By friends, Shadyside W.M.S.
893. Miss Marilyn Salmons, Pittsburgh, Pa. By friends, Shadyside W.M.S.
894. Mrs. John W. Feldman, Pittsburgh, Pa. By friends, Shadyside W.M.S.
895. Mrs. A. James Barton, Pittsburgh, Pa. By friends, Shadyside W.M.S.
896. Miss Rachel V. Milligan, Pittsburgh, Pa. By friends, Shadyside W.M.S.
897. Mrs. George McGarvey, Pittsburgh, Pa. By Mrs. W. S. Floyd.
898. Mrs. Barbara Grett, Pittsburgh, Pa. By Janey W. Woodside.
899. Miss Evelyn McDonald, Pittsburgh, Pa. By Miss Margaret Edwards.
900. Mrs. Samuel A. Schreiner, Jr. Pittsburgh, Pa. By Mrs. Samuel A. Schreiner.
901. Mrs. Evelyn Runger Wolford, Cleveland, Ohio. By parents, Mr. and Mrs. Runger.
902. Miss Mildred Battenfelder, Pittsburgh, Pa. By her friend, Ruth S. Stevens.
903. Mrs. Vaun L. Hamlin, Carnegie, Pa. By Mrs. Irene M. McQuilkin.

904. Mrs. F. L. Ireland, Pittsburgh, Pa. By friends.
905. Mrs. Alexander, Pittsburgh, Pa. By a friend.
906. Mrs. Robert K. Brown, Glenshaw, Pa. By Mr. and Mrs. J. M. Holman.
907. Mrs. Mary Carson MacDonald, Pittsburgh, Pa. By Rose R. and Helen M. Simmen.
908. Miss Dorothy Partington, Westland, Pa. By Mrs. Guy D. Wallace.
909. Mrs. Alma B. Pollitt, Pittsburgh, Pa. By her sister, Mrs. T. T. Newhams.
910. Mrs. Henry Thomas, Pittsburgh, Pa. By Miss Mabel Weitzel.
911. Mrs. William Shinton, Pittsburgh, Pa. By Miss Mabel Weitzel.
912. Mrs. Edward Welsh, Pittsburgh, Pa. By Miss Frances Shannon.
913. Miss Janet McKay, Pittsburgh, Pa. By Mrs. William Barclay and Mrs. William Goodberlet.
914. Miss Margaret D. Hardie, Pittsburgh, Pa.
915. Mrs. Helen D. Paulsen, Pittsburgh, Pa. By Mrs. George A. Long.
916. Miss Eleanor Black, Pittsburgh, Pa. By Glenn Walker.
917. Mrs. Blanche Moelter, Pittsburgh, Pa. By her daughter, Miss Lois Moelter.
918. Mrs. Lee N. Page, Swissvale, Pa. By friends in the W.M.S.
919. Marcia Louise Grove, Pittsburgh, Pa. By Mrs. Thomas Stevenson.
920. Mrs. H. E. Moon, Pittsburgh, Pa. By Dr. and Mrs. W. E. Brown.
921. Mrs. J. H. Rial, Pittsburgh, Pa. In memory of Agnes E. Tomer.
922. Mrs. Louis W. Korona, Pittsburgh, Pa. By Miss Beulah Evans.
923. Mrs. William C. Krisher, Verona, Pa. By Mr. and Mrs. C. E. Burkhardt.
924. Mrs. Robert Clark, Verona, Pa. By Mr. and Mrs. C. E. Burkhardt.
925. Mrs. J. B. McCollum, Verona, Pa. By Mr. and Mrs. C. E. Burkhardt.
926. Mrs. William Stahl, Pittsburgh, Pa. By Mr. and Mrs. C. E. Burkhardt.
927. Mrs. Alice Shaffer, Winter Park, Fla. By Miss Mary Welch and Laura B. Anderson.
928. Miss Barbara Stock, Pittsburgh, Pa. By Mrs. Frazier, Mrs. Thompson, Mrs. Kirkland and Mrs. Grubb.
929. Miss Anna D. Hardie, Verona, Pa.
930. Miss Mary Leitch, Pittsburgh, Pa. By friends.
931. Miss Mary Leitch, Pittsburgh, Pa. By a friend.
932. Mrs. Alice G. Balsinger, Bridgeville, Pa. By her husband, Herman L. Balsinger.
933. Mrs. Robert Eagleson, New Wilmington, Pa. By the Thomas R. Sarver Family.
934. Mrs. Herbert Smith, New Wilmington, Pa. By Mrs. Thomas Mansell.
935. Mrs. Harold Burry, New Wilmington, Pa. By Mrs. Thomas Mansell.
936. Barbara Ann Boyd, New Wilmington, Pa. By her mother, Mrs. J. H. Boyd.
937. Mrs. Frances Williams Taylor, New Wilmington, Pa. By a friend.
938. Mrs. John H. Ammon, New Wilmington, Pa. By her husband.
939. Mrs. John Howard Sykora, Wilmette, Ill. By her mother, Mrs. W. J. Reed.
940. Mrs. Robert W. Taylor, Jr., New Wilmington, Pa. By the Thomas Sarver Family.
941. Mrs. Florence Nesbitt, New Castle, Pa.
942. Miss Janet Henry, Sharon Pa. By friends in the Y.W.M.S., 1st Church.
943. Jane Wallace—In Memoriam; By Robert and Alberta Wallace, New Bedford, Pa.
944. Miss Mary Helen Chupak, Pulaski, Pa. By the Willing Workers, Lebanon U. P. Church.
945. Janet Elizabeth Gault, New Wilmington, Pa. By Mrs. Mary E. Baugh.
946. Miss Betty Jane Snodgrass, Jamestown, Pa. By Mrs. Loyal Smith and Mrs. Robert Martin.
947. Mrs. Claire Newbury, New Castle, Pa. By Marie J. Allen.
948. Mrs. Dora Wilson, New Wilmington, Pa. By Mrs. Dinsmore.
949. Mrs. Wilmer Leonard, New Wilmington, Pa. By Mrs. Dinsmore.
950. Mrs. Ray W. Purvis, Mercer, Pa. By her husband and children.
951. Mrs. Donald Jones, Mercer, Pa. By her mother, Mrs. Ralph Blair.
952. Mrs. W. W. Dight, Mercer, Pa. By a friend.
953. Mrs. Frank Zahniser, Mercer, Pa. By a friend.
954. Mrs. Carl B. Stewart, Sharon, Pa. By a friend.
955. Mrs. Sadie Sandrock, Sharon, Pa. By a friend.
956. Mrs. Carl Urey, Sharon, Pa. By a friend.
957. Mrs. Ellsworth Perrine, Sharpsville, Pa. By friends in the Sharon W.M.S.
958. Glenn Moore Irwin, Eskridge, Kans. By his four brothers.
959. Mrs. Lola Morwood, Amoret, Mo. By her husband, Mr. Harry Morwood.
960. Mrs. Robert Coleman, Ottawa, Kans. By friends in the Berean Guild.
961. Mrs. J. J. Fogarty, Pittsburg, Kans. By her husband.
962. Mrs. Nina Bitner, Houston, Texas. By Robert Bitner, Pittsburg, Kans.
963. Mrs. C. E. Wells, Pittsburg, Kans. By her children, Mr. and Mrs. L. W. Payden.
964. Miss Alice Finley, Topeka, Kans. By Miss Ona Tweedy.
965. Mrs. John Herron Williamson, Topeka, Kans. By her husband.
966. Mrs. Boyd Hogue, Topeka, Kans. By her children.
967. Mrs. Brice Gordon, Topeka, Kans. By

- Mr. and Mrs. Herbert Gilmer.
968. Mrs. John (Dorothy) Popkess, Mission, Kansas. By friends in the Women's Council of the Village U. P. Church.
969. Mrs. Gerald (Ruth) Tankersley, Mission, Kans. By friends in the Women's Council of the Village U. P. Church.
970. Mrs. Julia Cother, Los Angeles, Calif.
971. Mrs. Mary Buxton, Los Angeles, Calif. By friends in Florence Avenue Women's Christian Service Club.
972. Mrs. Kitty Hubbell, Los Angeles, Cal. By friends in Women's Christian Service Club.
973. Mrs. Elizabeth Richardson, Los Angeles, Cal. By friends in Women's Christian Service Club.
974. Mrs. Cecil Roche, Los Angeles, Calif. By friends in Florence Avenue Women's Christian Service Club.
975. Mrs. Muriel McClelland, Montebello, Calif. By friends in Grace Evening Mission Circle.
976. Mrs. Beverly Jean Johnson, Los Angeles, Calif. By Mrs. Maude H. Johnson.
977. Mrs. Theresa Putnam, Long Beach, Calif. By friends in the W.M.S.
978. Mrs. A. H. Jamison, Long Beach, Cal. By her daughter, Mrs. S. L. Turner.
979. Mrs. Laura Russell, Long Beach, Cal. By friends in King's Daughters' Society.
980. Mrs. Eleanor Averl, Los Angeles, Cal. By Miss Lucille Myslik.
981. Mrs. Marjorie Woodward, Los Angeles, Calif. By Miss Lucile Myslik.
982. Mrs. Mary Berg, Los Angeles, Calif. By Miss Lucile Myslik.
983. Mrs. Willa Weber, Los Angeles, Calif. By Miss Lucile Myslik.
984. Mrs. Agnes Tamblyn, Los Angeles, Calif. By Miss Lucile Myslik.
985. Mrs. Pearl Reynolds, Los Angeles, Cal. By Miss Lucille Myslik.
986. Mrs. Helen Heaton, Los Angeles, Cal. By Miss Lucile Myslik.
987. Mrs. Beulah Heaton, Los Angeles, Cal. By Miss Lucile Myslik.
988. Mrs. Alice Wenston, Los Angeles, Cal. By Miss Lucile Myslik.
989. Mrs. Helen Young, Los Angeles, Cal. By Miss Lucile Myslik.
990. Miss Martha Maxwell, Addis Ababa, Ethiopia. By Miss Ida Woods.
991. Miss Delores Linn, Long Beach, Calif. By friends in Raj Kamari Society.
992. Mary Jane Dunbar, Long Beach, Calif. By friends in the West Society.
993. Mrs. Dorothy Lazier, Riverside, Calif. By friends in the Y.W.M.S.
994. Mrs. Helen Zylman, Riverside, Calif. By friends in the Y.W.M.S.
995. Mrs. Thomas H. Smith, Santa Ana, Calif. By friends in the Daisy Russell Society.
996. Mrs. Jay Hamaker, Santa Ana, Calif. By friends in the Anna McAuley Society.
997. Mrs. Wallace M. Rogers, Los Angeles, Calif. By friends in the Westminster Service Club.
998. Mrs. Jeanne Battersby, Whittier, Cal. By Mrs. Russell Byall.
999. Miss Lillian Young, Birmingham, Mich. By friends in the Gene Purdy Missionary Society.
1000. Mrs. Mayme Martin, Detroit, Mich. By friends in Southfield W.M.S.
1001. Mrs. Marie Waters, Detroit, Mich. By friends in Southfield W.M.S.
1002. Jacqueline Simpson, Detroit, Mich. By friends in Southfield W.M.S.
1003. Mrs. Edith Gue, Pontiac, Mich. By friends in Auburn Heights W.M.S.
1004. Mrs. Ena Dick, Detroit, Mich.
1005. Mrs. Lillian Downie, Detroit, Mich.
1006. Mrs. Freda Pike, Detroit, Mich.
1007. Mrs. Marge Taylor, Birmingham, Mich. By Miss Dora Moore.
1008. Mrs. Dorothy Schlaff, Birmingham, Mich. By Miss Dora Moore.
1009. Mrs. Annie Veighty, Birmingham, Mich. By Miss Dora Moore.
1010. Mrs. Geri Trebesh, Detroit, Mich. By Miss Dora Moore.
1011. Mrs. Elizabeth Evans, Detroit, Mich. By Mrs. D. Webb.
1012. Mrs. Erlyne Conyers, Detroit, Mich. By a friend.
1013. Mrs. Anne Boyd, Detroit, Mich. By Mrs. Weiss and Mrs. Egloff.
1014. Mrs. Marion Roberts, Detroit, Mich. By Mrs. Kuykendall and Mrs. G. Nichols.
1015. Mrs. Gertrude Rich, Pontiac, Mich. By friends in the Oakland Avenue W.M.S.
1016. Mrs. Irvin Carlson, Detroit, Mich. By her husband.
1017. Mrs. Martha Rogers, Detroit, Mich. By Mrs. Anne Armstrong.
1018. Mrs. J. V. Blaney, Dearborn, Mich. By the Rebecca Stevenson Bible Class.
1019. Mrs. F. Dennis, Dearborn, Mich. By the Rebecca Stevenson Bible Class.
1020. Mrs. C. Lennox, Dearborn, Mich. By the Rebecca Stevenson Bible Class.
1021. Marion Yoki, Birmingham, Mich. By friends in Southfield Girls' Mission Circle.
1022. Marylyn Groves, Berkley, Mich. By friends in Southfield Girl's Mission Circle.
1023. Mrs. Otto Behling, By her friend, Mrs. George Glass, McDonald, Pa.
1024. Mr. Charles B. Richards, McDonald, Pa. By members of the Venice W.M.S. In memory of Mrs. Charles B. Richards.
1025. Mrs. Lulu K. Pollock, Washington, Pa. By a friend.
1026. Mrs. Clara Harrison, Washington, Pa. By a friend.
1027. Mrs. Grace Giles, Washington, Pa. By members of the Margaret Dun-

- can Missionary Society of 1st U. P. Church.
1028. Mrs. Iva Allison, Washington, Pa. By Members of Margaret Duncan Missionary Society.
1029. Mrs. Peggy Nicolella, Washington, Pa. By members of the Jane Henderson Clark Missionary Society of First U. P. Church.
1030. Mrs. Howard E. Murray, Washington, Pa. By friends.
1031. Mrs. Helen B. McNary, Washington, Pa. By friends.
1032. Mrs. John Bristol, Washington, Pa. By friends.
1033. Mrs. Grace Ross, West Middletown, Pa. By Mrs. Mary McGaughey, Mrs. Sara Wilson and Mrs. June Patton.
1034. Mrs. Emma Keenan, West Middletown, Pa. By her sisters, Mrs. Ruth Jones and Mrs. Grace Ross.
1035. Mrs. Lawrence Lowry, Washington, Pa. By three friends.
1036. Miss Janet Bemis, West Middletown, Pa. By friends.
1037. Mrs. Vernon Lewis, Washington, Pa. By Mr. and Mrs. Howard L. Fee.
1038. Mrs. Carl Stewart, Washington, Pa. By her grandchildren.
1039. Mrs. Joan Hagerson Kern, Donora, Pa. By parents, Mr. and Mrs. R. E. Hagerson.
1040. Mrs. Charles Wilson, Donora, Pa. By members of the W.M. and Aid Society of First U. P. Church.
1041. Miss Etta Jane Simpson, Donora, Pa. In memory of her grandmother, Mrs. William Simpson; by her aunt, Mrs. C. G. Fouse.
1042. Thelma R. Cowden, McDonald, Pa. By Mr. and Mrs. Jesse C. King.
1043. Mrs. Ralph Anthony, Houston, Pa. By Mrs. John Bartram.
1044. Mrs. Alice Donley, Eighty Four, Pa. By a friend.
1045. Mrs. R. A. Rankin, Washington, Pa. By her husband.
1046. Catherine Ecker, Washington, Pa. By her sister, Ruth Ecker.
1047. Mrs. J. H. McPeake, Canonsburg, Pa. By her husband.
1048. Mrs. E. O. Pollock, Canonsburg, Pa. By Mrs. T. J. Jones.
1049. Mrs. Carl E. Dornan, Canonsburg, Pa. By Jennie McBurney.
1050. Miss Dorothy Wilson, Bridgeville, Pa. By Miss Minnie Douglass.
1051. Mrs. J. Willis Kennedy, Crothers, Pa. By Sara Knox and Vera Knox Stine.
1052. Mrs. Mary Sawhill Stine, Taylors-town, Pa. By Vera Knox Stine and Sara Knox.
1053. Mrs. Lona Coates, Washington, Pa. By her daughters: Mrs. Martha Kelly and Mrs. Marie Horn.
1054. Mrs. Viola Ecker, Washington, Pa. By Miss Sara Henderson.
1055. Miss Sara Henderson, Washington, Pa. By members of the W.M.S., 3rd Church.

THE BIBLE IN ETHIOPIC TONGUES (Continued from Page 396)

who was studying to become a pastor in the Evangelical Church, and all agreed that a new translation of the Bible was much needed. A long and arduous task this would be, they knew, and one which would require both funds and scholarship. The accomplishment seemed a long way off even though they might begin at once to stir up enthusiasm for it among the Amharic-speaking people.

And then one day there came the news of the proposed new translation of the Bible into Amharic which His Imperial Majesty, Haile Silassie, had decreed should be made. He had asked the cooperation of the various Mission Societies and had released some Ethiopian scholars from their civil appointments so that they might help. It was really true; at last they were going to have an Amharic Bible

which followed as closely as possible the original manuscripts in the manner of translations of the Scriptures in other languages. When the teacher made the announcement to the class, that by the end of their school year this new translation would be available for distribution, Tsige felt strangely humbled. She was remembering her lack of faith that this could be accomplished in her day. Here was a concrete example of what could be done once the need for it had been established. And here was another example of the thoughtfulness of their Gracious Emperor for the welfare of his people, he who had had inscribed over the doors and on the walls of many of the new school buildings throughout Ethiopia: "The fear of the Lord is the beginning of Wisdom."

*"Just use me—I am the Bible
To those who stoop beneath
heavy burdens I am sweet
rest."*

Women's Department

MRS. WALTER C. BRETHAUER, Secretary,
511 Wabana St., Pittsburgh 14, Pa.

STATISTICS SPEAK VOLUMES

At the time this article was written, a heap of large envelopes containing the statistical and efficiency reports of the women's societies of many presbyteries lay close by. The compilation of these reports required the time and thought of many women. Their work is deeply appreciated.

To those who do not know the purpose and program of the WGMS, these sheets are a conglomeration of names, addresses and figures; but to those who know and love the work, the names and figures speak volumes.

Here are listed the names of society presidents and presbyterial officers—women chosen by their societies for special responsibility, willing to expend themselves in the service of the Lord Jesus Christ.

There is a column headed "Membership this year." As one scans the rows of figures, there flashes before the mind's eye the picture of thousands of women, who with other thousands of teen-agers and children, determine by their interest in and loyalty to the mission cause to what extent the Lord's work will be done through the WGMS. We think of the women of our church who are not enlisted in the WGMS and try to imagine what a change in these figures and in the number of people reached for Christ if the two-thirds who are not enrolled in the WGMS were to become a part of it. The membership column presents a challenge.

Several columns of figures represent offerings and thank offerings given for the extension of Christ's kingdom. One can envision gifts—large and small, some easily given out of abundance, some given sacrificially, love gifts—from churches in cities, towns and country. Our interest in an enterprise is indicated by the investment we are willing to make toward its success.

On June 5, 1951 the Board of Directors of the WGMS took action to discontinue the Honor Roll. To attain the Honor Roll a presbyterial was required to have a women's or a young women's society in every organized congregation in the presbytery and all reports in on time. Because "border line" cases made it difficult to decide fairly the status of several presbyterials from year to year, it was deemed advisable to discontinue the Honor Roll.

The "New Society" column engages our attention and here and there the figure 1 tells of a new group. We pray for these new groups.

Our eyes go on to the Life Memberships and Life Directorships columns, and we recall some of the buildings we have seen in Ezel and Frenchburg, built from these funds, the picture of the recently dedicated chapel at Warm Springs, and the addition built to the Tanta Hospital.

Then the Prayer Groups, a long line of 1's, broken occasionally by a blank space. What power lies within easy grasp of our membership through the exercise of intercessory power! What miracles can be wrought through earnest prayer in His name! Let us lay hold upon this power to a greater extent.

The Magazines, filled with information and inspiration, are indispensable tools for our work. The Boxes and Barrels column brings to mind the tables of good used clothing in mission stations and the people who have come from miles to find the things which will serve their families at little cost. Practical missionary work!

Statistics speak eloquently of love and devotion and of need in the work of the Lord.

The Teens

MRS. JOHN H. GERSTNER, JR., Secretary,
R. R. 1, Ligonier, Pa.

SUGGESTIONS FOR APRIL

Scripture: Psalm 119:97-105.

Devotional Thought: David was a man after God's own heart, because he loved God. He loved the Bible. He would fight for God. Listen to his words when as a lad he challenged the great Goliath, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." Yet much of his time was spent meditating upon the law of God, and pouring out his heart at God's feet in psalms of unparalleled beauty. David possessed that greatest of all gifts, a sensitive spirit. I believe all teen-agers possess this gift in a great measure. As we grow older, we too often harden in the process. We call it "learning to keep a stiff upper lip." David never lost his sensitive teen-age spirit. Keep yours.

I once knew a teen-ager I thought was as tough as nails; in fact, I tried to teach him high school English. He was one of those boys who never walked, he shuffled across the floor. He never sat in a chair, he always teetered. You all know the type. Imagine my surprise when he handed in his first English paper. It was the most sensitive piece of prose I had ever received in a classroom. I had planned to print it in the school paper when he found out, and he threatened me with mayhem if I dared! I would have done it anyway, but kept his secret only because I realized my prize toughie was so sensitive he was sensitive about his sensitivity. Shortly after graduation he enlisted in the Air Force, and was one of the first casualties of the War. Perhaps only his English teacher knew of the tender devotion to his country which motivated his enlist-

"Just use me—I am the Bible.
To him who has lost his way I am
a safe guide."

ment, the devotion he wrote about so sensitively. No doubt he shuffled off whistling.

Prayer Cycle: Days 12 and 28. Thank God for a sensitive spirit, and pray that you may always be receptive to His voice.

*"Sun of my soul! Thou Savior dear,
It is not night if Thou be near
O may no earth-born cloud arise
To hide Thee from Thy servant's
eyes.*

*"Abide with me from morn till eve,
For without Thee I cannot live;
Abide with me when night is nigh,
For without Thee I dare not die."*

—John Kreble

MISSION STUDY

"So They Became Translators"

The romance of Bible translation work has been excellently written about in two books suitable for teen-agers. *Great Is the Company* by Violet Wood, and *Every Man's Book* by Francis Carr Stifler. (The former is \$.75 paper bound; the latter, \$1.00).

Since our Home Project Special this year is in our American Indian Field it would be interesting to study the "first child of the Mother of the Bibles—the King James," the translation of this book into the Algonquin language, spoken by this tribe living in Massachusetts.

John Eliot, missionary to the Algonquins, was challenged by an old eagle-eyed Indian, "What good does it do for an Indian to pray? Is not the English Book of God proof that Jesus Christ does not understand Indian?"

And so John Eliot went to work. It was hard work. He began with the Lord's prayer. "Our Father which art in Heaven." That seemed simple, but the Indian father revealed nothing of the tender and loving care we associate with the word. In the same

way "Great Spirit" was misleading, because Indians believe in so many spirits, and it would be just making God the "head of a host of lesser spirits." Finally he found the correct word to hold his meaning—"Chief."

Now to the word "heaven." The Massachusetts Indians had words for "blue sky," "evening sky," but not for "heaven." At last he found the word which the Indians used to designate a place which was farther than any living Indian, the fleetest of foot with the best of horses, could reach. It was the "regions of the far west part of the skys." And so our words, "Our father which art in heaven" was translated in Algonquin, "Great Chief who lives in the regions of the far west part of the skys."

The work went on, completed at last in 1663. Fifty years after the death of this great missionary, this tribe of Indians, for whom he labored so faithfully and for so long, vanished, wiped out by disease, warfare and white exploitation. But his work blazed a trail, and today the Bible or some parts of it have been translated into 1,070 different languages.

In addition to choosing lives from

the pioneer translators mentioned in these two study books, be sure to present the lives and works of our own United Presbyterian translators: J. Kelly Giffen, Andrew Gordon, Alfred Heasty, etc.; and those working at present, Harris Stewart, Trudinger, etc. Read the articles in this issue of the *Women's Missionary Magazine* for information.

The Social Hour: Invest in a good Bible quiz book and play some Bible games.

* * *

Mrs. Frank Ross of Butler Presbyterian writes of their fall rally held in East Unity Church, over one hundred and fifty years old. The Sanctuary which formerly was lighted in pioneer days by a beautiful chandelier of oil lamps has been completely redecorated and the old chandelier rewired and lighted by electricity. During the fellowship hour, all the lights were turned out except this central light. Music was in charge of Mrs. Mary Borchert, and the program arranged by Mrs. Rae Scott featured an address on the American Indian Work by Mrs. Russell Montgomery.

WORSHIP SERVICE (Continued from Page 406)

which founded the Christian Church. It is prayer rather than organization which will establish the Christian Church throughout the pagan and the Christian world today. When we realize that the effects of that prayer meeting in Jerusalem were seen not only in the revitalized lives of those who prayed but in the changed ways of those who were converted through their ministry, we may take heart anew, and know that even when we face the difficulties of our home and foreign fields, Christ's Power will triumph. Do we face a less sympathetic group than those that Peter faced at Pentecost—those who had been directly responsible for the crucifixion of the Saviour of the World? The prayer which preceded Pentecost changed the world. With that unity of purpose in prayer, we may change our world in 1952.

Lord, what a change within us one short hour

Spent in Thy presence will prevail to make,

What heavy burdens from our bosom take,
What parched grounds refresh as with a shower!

We kneel, and all around us seems to lower:

We rise and all the distant and the near,
Stands forth in sunny outline brave and clear;

We kneel, how weak! We rise, how full of power!

Why, therefore should we do ourselves this wrong,

Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,

And joy and strength and courage are with Thee!

—Richard Trench

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

"Just use me—I am the Bible.

I am always—and above all—the truth."

ROOM FOR THE CHILD

"And she laid him in a manger for there was no room for them in the inn."

Since that wonderful night nearly two thousand years ago, followers of Jesus have found their hearts tender toward little children. For His sake they have made room for them. Christianity has expressed itself in love for the least of the little ones.

In line with this it was natural that in planning for enlarged facilities in our new hospital building in Tanta, the choicest section should be set aside for a children's ward. This large, airy, sunny room with accommodations for twenty or more beds, as well as a room for play is the joy of all who see it. The broad veranda which runs the length of the ward is ideal for ambulatory patients and is easily available for beds and cribs rolled out into the sunshine.

After months of planning and building, more months of fitting and furnishing, and days of stocking and setting up, the place was pronounced ready for patients. Before moving the little folks in, the missionaries and Egyptian staff who have had this section on their hearts came together for a service of dedication, the afternoon of December 12th, two years and three days after the laying of the corner stone of the building.

Two hours later, I went back to the scene of the afternoon's prayer. There I saw Miss Kirkness and three or four student nurses, and some other helpers, busy getting the children settled for the night. With others who looked on, I exclaimed, "I didn't know there were so many children in the hospital." From the little old dark children's room, from the women's ward, and from the men's ward, they had been gathered up and moved, fifteen of them, to the new, after they had



Two patients, Tanta Hospital

had their suppers in the old quarters.

Not only the staff was happy but the children also. Little Sayyed with his one hand mangled in a machine in a factory used the bandaged hand to point out things that interested him. The most important thing after his own bed, was "Sultana's bed." He and Sultana, pals in the old quarters, are still pals in the new place. Moneer sat in his crib grinning broadly. It was difficult to remember how the little fellow had suffered before his diseased leg was cared for by operation and plaster cast. Ahmed, one of the bigger boys, was too sick to care where his bed was placed. He had had his spleen removed only two days before. So I might go from bed to bed, but can't you share the thrill of seeing them tucked in their nice clean beds in a clean new ward?

Christmas was almost two weeks away, yet to me Christmas had come. I had seen in this land that gave refuge to the Baby Jesus, a place that would prove to be a refuge for hundreds of little ones. I had seen twentieth-century Christians providing love and care for sick and suffering children. They will find that there is room for them.

Mrs. H. S. Hutchison

Mountain and Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary,
4 Wilmont Ave., Washington, Pa.

"Just use me—I am the Bible.

*To those who are distressed by
the storms of life I am an
anchor."*

EZEL CONTINUES WITHOUT PASTOR

In spite of the fact that the Ezel Community United Presbyterian Church has been without regular pastor for over two and one-half years there were items of encouragement in the reports at the annual congregational meeting on January 9th in the school dining room. An every-member canvass of the church had been made and the treasurer reported a marked increase in pledges for the coming year. The new church budget includes the support of at least half of the pastor's salary and an increased amount for benevolence.

The Young People's Society reported attendance averaging thirty-five each Sabbath evening plus Gospel meetings held in other rural communities and special services in which the young people led our church worship services. Our Junior Missionary Society reported a membership of 177 plus fourteen Little Light Bearers. The Ezel King's Daughters, our teen-age group, reported an efficiency of 75% which the Presbyterial Sec'y says is highest in our presbytery.

The congregation went on record to extend a hearty vote of appreciation to the Reverend John Heykoop, who is serving us each week in the Sabbath morning preaching service and conducting a Bible study each Wednesday night at the mid-week prayer service. Ezel Church is indeed fortunate in having Mr. Heykoop in our community and in his service to our church. Coming to the mountains of Kentucky some twenty years ago from their home in Michigan, Rev. and Mrs. John Heykoop have given these years of devoted service to the Master, teaching Bible in rural schools and communities of our moun-

tain counties. (During their first years they worked with Rev. and Mrs. Arthur Gathman of our Frenchburg School.) In order that their children might attend our school the Heykoops moved to Ezel several years ago and Mr. Heykoop built his own home and continues to teach Bible in the schools of Morgan and Menifee Counties.

In 1950 their oldest daughter, Lois, graduated from Ezel School and is now in her second year at Bob Jones University, preparing herself for Christian service. Donny, a Junior in high school, is a member of our Student Council and leader of the Youth for Christ and Y. P. C. U. Younger sister Betty is in eighth grade. We praise the Lord for this providence which allows Mr. and Mrs. Heykoop to labor with us.

At the same time the Ezel Church people continue to pray for the sending of a pastor who will lead this community church and who will help in the preaching of the Gospel of our Lord Jesus Christ. We know that many are joining with us in this prayer.

SLOVAN MISSION

The Slovan Mission had an enjoyable Christmas season. Second-hand clothing and toys were given out before Christmas. On Sabbath, Dec. 23, gifts were presented: hankies or anklets to each person; a jig-saw puzzle to each family; candy and cookies to all, and Bibles and devotional books were given as awards for faithfulness. The program emphasized the coming of the Savior. On the Friday night following Christmas our party was held. The luncheon was a part of our Christmas, the cookies and candy being furnished

the missionary society of a nearby church and the money for sandwiches, milk and apples by a Sabbath school class of another church. Letters of thanks were sent to all.

One devotional book was presented to a family for being represented at the mission at least 468 times. I wonder how many United Presbyterian families can beat this record.

Mrs. R. G. Russell

PHYSICAL EDUCATION PROGRAM AT FRENCHBURG

This is the fourth year that the school has operated a physical education program. Two teachers are employed: Miss Cornelia Morse for the girls and Mr. Robert Randall for the boys. Both are well trained and are doing good work. Both teach Health correlated with the Physical Education classes. In addition, Miss Morse teaches Bible and Mr. Randall, History. Physical Education classes are conducted for both boys and girls from the fourth grade through the high school. The classes are held twice a week and are one hour in length. The out-of-doors is used as long as possible. Girls play outside one day while the boys use the gymnasium and vice versa. When both need to be indoors, one group has health at that time. Soft ball, football and volley ball are regular out-of-door games, while volley ball and basket ball are used indoors.

One often hears the criticism that sports or athletic programs have too much emphasis in schools today. It is a good morale builder and can be used to develop cooperation, fair play, health habits and cleanliness. It also provides a means of keeping young people from engaging in questionable pastimes. The Frenchburg physical education teachers give much outside time to supervising play in the gymnasium at night and on Saturdays. In this way an outlet is provided for the energies of young folks who otherwise would be just hanging around.

Frenchburg takes pride in its basketball team. With the season nearing its end, all hopes are set for winning the district tournament, in which seven schools participate. All the winners of the districts in a region participate in that group the following week and those winners meet at the state tournament a week later. In 1938, the Frenchburg team participated in the state contest.

Mr. Randall, the basket-ball coach, is an earnest Christian and feels that coaching is one way in which he can witness for Christ and serve Him. A sports and physical education program without the Christian emphasis would be worthless for Frenchburg in the opinion of the administration, but with the Christian leadership, it serves as a powerful aid to promote Christ's way of life.

Athletics at Frenchburg



*"Just use me—I am the Bible.
To the one who sits in gloom
I am a glorious light."*

We wanted you to meet these friends from Miller's Ferry. Mr. Ridgeway was appointed as principal there last July, after Mr. N. D. Williams was called home. Mrs. Ridgeway teaches in the elementary school. Their only daughter, Gloria, is an honor student, a senior at Knoxville College. She was piano accompanist for the rendition there of *The Messiah* in December. Booker T., Jr. is in ninth grade, William Charles is in fifth grade, and Benjamin Carver, aged one and a half years, has all his school days before him. Even now he is the pet of the family with his happy ways.

Mr. B. T. Ridgeway began his education in his home town of Mt. Sterling, Ala., where school was in session only three or four months of the year. Next he was under the tutelage in Armstrong Institute, of one-time congressman, Mr. Arthur W. Mitchell. Then came Arlington Institute at Annemanie. After completing their course of study he enrolled in the academy in Knoxville, Tenn. for three years. This was followed by four years in the college where he graduated in 1929. These were busy years as Mr. Ridgeway earned his own way. He fired furnaces, was night watchman, and still found time to play football and baseball all seven years. His athletic prowess was recognized by his teammates who named him as their captain in both sports for three successive years. This sounds like a full schedule but he was also teaching a Sabbath School class and helping in the church and the Y.P.C.U.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial Pa



The Ridgeway Family

Standing: Gloria and Booker T., Jr., Seated: Benjamin Carver, Mrs. Ridgeway, Mr. Ridgeway, William Charles.

After his graduation, he was called to teach at Miller's Ferry under the late Mr. Simpson. His first year there, he met an attractive young teacher, a graduate of Selma University. In 1930 they were married and through the years since, they have been busy in all phases of the work at Miller's Ferry. In 1936 it seemed that the school must close for lack of funds, but they, and the other Christian teachers, continued to work for six months with room and board as their only salaries.

Mr. Ridgeway has been an elder and clerk of session in the Miller's Ferry Church for the past fourteen years. He has also served as assistant moderator of presbytery. He will continue to foster Christianity in our school there, claiming the promise: "Lo, I am with you always."

Indian Missions

MRS. RUSSELL K. MONTGOMERY, Secretary,
9 Pocono Drive, Pittsburgh 20, Pa.

NEW AMERICAN INDIAN SECRETARY

We heartily welcome Mrs. Frederick E. Milligan, the newly appointed American Indian Secretary. Her sincere concern for the Christian welfare of our American Indian friends bespeaks the genuine interest and enthusiasm she will show in carrying forward the work of the Indian Department.

It has been a wonderful experience and a real pleasure to work with and to enjoy the Christian fellowship of my good friends, the Indians of our various mission stations. I have greatly appreciated the whole-hearted cooperation of our missionaries who labor tirelessly in behalf of the physical and spiritual needs of the Indian.

Speaking most confidently from this happy association with both Indians and the missionaries, I wish to assure Mrs. Milligan our best wishes and cooperation as she begins this new field of Kingdom service.

DEDICATION OF NEW WARM SPRINGS, OREGON, U. P. CHURCH

The Thanksgiving season had special significance for us this year. Amid the beauty of our new sanctuary with the beautiful stained glass windows, eastern oak pews and chancel furniture, lovely rose window and

*"Just use me—I am the Bible.
To those who have been hurt
by sin I am a healing balm."*

church lanterns—on the Lord's Day, Nov. 25th, we dedicated our new Mission Church. It was a time of great rejoicing for the community.

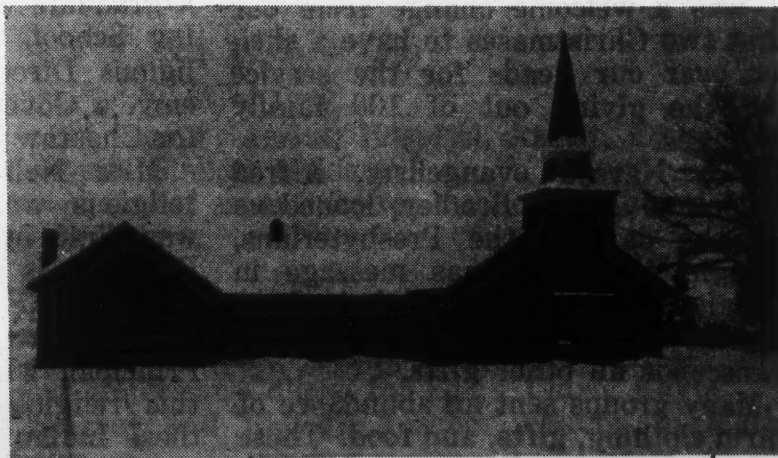
The service was presided over by the missionary. Most of the pastors from Portland were present and took part. Greetings were extended by Mrs. Richard B. Zimmerman, Oregon Presbyterial treasurer, and the official representative of the Women's Board. The Rev. J. Boyd Patterson, D.D., the S.S.M., gave an inspiring dedicatory message, and led us in the prayer of benediction.

As special musical numbers, Miss Webber and Miss Lawson sang "Bless This House," and Mrs. Whitehorn and Mr. Keithley sang "Open the Gates of the Temple." Our Junior Hi choir, led by Mr. Keithley, sang, "Wonderful Grace of Jesus."

There was one drawback to it all—unfavorable weather. Wind and rain prevented many of the Indians, living some distance from the Mission, from attending. However, we had almost a full house and many remarked on the beauty, dignity and inspiration of the service.

The new building was born of necessity, the realization of our dreams, and the answer to our prayers. After over sixty years of service and a number of changes, the old wooden structure was razed last May. Ground

The new church,
Warm Springs, Oregon



was broken about the 15th of May. Some delays were met, but for the most part construction went right along. Many problems presented themselves, but the Lord led us through them.

We acknowledge our debt of gratitude to the Women's Board of the WGMS, in granting us this lovely edifice, and to the Junior Missionary Societies, whose life membership funds were used to finance the project.

We were at a loss to know what we would do for furniture in the sanctuary. We trusted the Lord to provide. He did—by means of the Warm Springs Indian Council, which voted \$6,300.00 for stained glass windows, furniture and a Maas Amplified Chime outfit for the sanctuary.

Those who have seen our building think it is one of the loveliest small churches in Central Oregon. It has proved an inspiration to us and to the community.

E. W. Machamer



1951 CHRISTMAS AT OLJATO CHRISTIAN MISSION, KAY- ENTA, ARIZONA

The new mission house at Oljato, Utah, was initiated on December 20 when 200 Navajos gathered to celebrate Christmas. A blizzard the night before left several inches of snow. It was a welcome change from our first two Christmases to have a shelter over our heads for the service and the giving out of 100 family packages.

Two Navajo evangelists, Alfred Miller and Albert Bradley, loaned us for the day by the Presbyterians, brought the Christmas message in Navajo. Giving of gifts helped us witness that God's gift of His Son transcends all other gifts.

Many groups sent an abundance of warm clothing, gifts, and food. These

helped us reach 500 people in 100 families with some measure of comfort and good cheer. We thank all for donations.

Storms and zero weather before Christmas delayed progress on the new mission house so that we were not able to move in before Christmas. The interior is not finished. But it is enclosed and served well for the Christmas service when every room was occupied, many seated on the floor, others standing. The fireplace was the popular spot that day.

We were especially thankful for the remarks by the Oljato delegate to the Tribal Council, John Lee Simpson. Other years he has pointed out that the presence of the mission would not interfere with the medicine men, but that both could go on together. This year he told the people what a benefit it was to have the mission in their midst. He urged them to listen to the native evangelists as they teach the Bible, and he did not mention the medicine men at all. Of course the latter are still on the job, fear and superstition still hold sway, there is much of darkness all around, but we rejoice in the glimmer of light reaching into some hearts.

F. C. Patterson

NEW RELIGIOUS DIRECTOR FOR WHELOCK ACADEMY

How happy we are to report that the religious educational work at Wheelock Academy, Millerton, Oklahoma, is again in progress. Miss Carol Nelson, a Choctaw Indian and a graduate of Cook Christian Training School, has been appointed Religious Director at Wheelock Academy, a Government Boarding School for Choctaw Indian girls.

Miss Nelson will carry on the religious work at Wheelock which was first introduced by Miss Pearl Bear who is now matron at this same school. We appreciate the splendid cooperation of Mrs. Leila Black, the Principal, who is most thankful for this religious training provided for these Indian children.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

*"Just use me—I am the Bible.
To those discouraged I whisper
glad messages of hope."*

FRED S. McGEOCH, M.D.

The message telling of the sudden death of this promising young doctor on January 14, 1952, brought sadness to the hearts of all who knew



Fred S. McGeoch, M.D.,
on the scaffolding,
Tanta Hospital.

and loved him. Having been assigned for two years' service in Tanta Hospital, Egypt (where he had been born), before being located in the South Sudan, we felt he was very necessary to our new hospital and its ministry in the Delta. This picture, taken while the new hospital was in the process of construction, is a fine likeness of this enthusiastic, friendly, devoted, young man. Just recently Fred McGeoch obtained his license to practice in Egypt.

The funeral service was held in the McLain Memorial Chapel, in the garden of the new hospital plot, the next day. The Chapel was crowded with friends—American, Egyptian, Christian and Muslim, who came to pay their last tribute. The body was taken to Cairo and buried in one of the crypts of the American Mission Cemetery there; many sympathetic friends attended the committal service.

Our sincerest sympathy goes out to his young wife, Mrs. Ann Adair McGeoch, his baby daughter and his parents, Dr. and Mrs. H. A. McGeoch, in their great sorrow. The Missions in Egypt and South Sudan, the Women's Board, and the host of friends in the Home Church feel keenly the loss of one whose life was dedicated to the Christian ministry of health and healing. We cannot understand the Providence, but we know that "the God of all comfort" gives sustaining, all-sufficient grace to His own.

WE NEED YOU

1. IF YOU ARE A DOCTOR OR A NURSE—

In Tanta Hospital, Egypt; Assiut, Hospital, Assiut, Egypt; Memorial Hospital, Sialkot, Pakistan.

In The Sudan—nurses of experience for Public Health and Clinic Service.

2. IF YOU ARE A TEACHER—

For Girls' Boarding School, Tanta, Egypt, a teacher of English. In Pressly Memorial Institute, Assiut, Egypt, for Primary English classes. For American College for Girls, Cairo, Egypt

General Science and Biology Teacher (Minor in Mathematics)

- 1 English Teacher, Early Primary
- 1 English Teacher, Late Primary, early High School
- 3 English Teachers, High School

(English teachers should have minors in geography, ethics, Bible; or mathematics if science teacher cannot take that subject.)

- 1 well-qualified Piano Teacher
- 1 Teacher of Public School Music
- 2 Teachers of Home Economics

In Kinnaird College, Lahore, Pakistan, for Physics, Mathematics, Physical Education and Library.

In Atbara, North Sudan; Pathankot, India; and Pressly Memorial Institute in Assiut, Egypt—for Teacher Training Classes—teachers with experience in training others.

Inquiries may be addressed to

The Women's Board,
c/o Mrs. Arthur B. McBride,
847 Thorn Street,
Sewickley, Pa.

or to
Dr. E. E. Grice,
600 Schaff Bldg.,
1505 Race Street,
Philadelphia 2, Pa.

CHRIST IS THE ANSWER

Far above the natural beauty of the land of Ethiopia is one impressed with the tremendous need of these folk for Christ and His uplifting and transforming message. If you were to drive along the roads of this country, you would see numerous women bent low under heavy burdens of wood which they were carrying to market. So often their faces would speak only of emptiness and lack of hope. Or you would note hosts of beggars who live from day to day by seeking alms of those who pass. Many of these are blind and are led around by the hand of some small child, or have some other physical affliction. Others find begging the easy way to gain a livelihood. I'm sure that your heart would be touched by the scores of children who play in the lanes and streets—youngsters with charms in their hair or around their neck, dirty, ragged and often begging, with little or no hope of ever knowing a better way of life. And how shall I describe the host of those whose bodies are diseased but never get medical attention? Or the multitudes who grope in utter darkness thinking they may gain eternal

help or merit by kissing the church wall or giving of their poverty to those who beg? Or those who live in the depths of sin? One might easily be overcome with the burden of these sights were it not for the joy of seeing transformed lives in the midst of this—faces which radiate an inward joy that is from above, lips which speak of the peace of God within their hearts and sing of His praises, and lives which have been cleansed and placed on a new plane. Truly Christ is the answer to the needs of this country, and of the world, and we are happy to have a part in spreading His word.

Ruth McCreery,
Addis Ababa, Ethiopia

AKOBO, THE SUDAN

From June through September, Dr. and Mrs. McClure and I tried to get a steamer to move our things from Akobo to Gambeila, but to no avail. After months of expectant waiting to move on to Gambeila and Pokwo, here I am—still at Akobo. Then in September when the Gambeila River had dropped too far to carry a steamer until next July, the McClures took off in the Missionary Aviation Plane,

filled with trekking equipment and their very frightened-looking cook. Upon arrival at Gambeila, they accepted the hospitality of the District Commissioner before going on to Sayo for a short time. On their return they found the road to Pokwo still too wet to begin building operations out there, and still no place of residence for any of us. When I received the telegram telling me, I was quite discouraged. There I sat in my room with boxes and suitcases all packed ready to go in five minutes, and I had to face the fact that they and I wouldn't be going anywhere for months. It was a difficult time for me, but I praise the Lord that He brought me through it and gave me peace. I feel that the joy and contentment I have now is a definite answer to the prayers of many of you. How grateful I am for your constant prayer support!

The telegram from the McClures reading: "His Majesty has granted us two square miles of land freehold" was indeed a marvelous answer to prayer. We don't have an expensive lease on the land as we had expected; we have the land as a free gift from the Emperor himself.

The way the work in Dimo is continuing to be blessed is a cause for real rejoicing, too. Three more have asked for baptism, and after more training they will be received into the Church. A real leader of his village is beginning to show definite interest in the Gospel. He had been suffering from amoebic dysentery and was persuaded to come to our clinic for treatment; it was successful and he gives the Lord credit for it. I heard him telling about the witch doctor: "I've paid that man all of my best goats and bulls and he has sacrificed many times at the feet of these gods in my village, but what good has it done me? Now these white people have made me well with their medicine and with the help of their God." Pray that the Holy Spirit may illuminate his heart and cause

him to trust Christ for salvation. So the Lord continues to work. Disappointments may come, but we have just had to learn that He will use us where we are.

Joan E. Yilek

THE SACRAMENTS OBSERVED AT DOLEIB HILL

On the Sabbath before Christmas the morning worship service in the church began at 10:30 and was very well attended, with many boys home from different schools. At the close of the usual service four young girls and two boys stood before the congregation, signifying their faith in Christ. They had been baptized as infants and now wished to make a public confession of their personal faith. Following the prayer for them all adjourned to the river.

There, under the large wild fig tree, eighty-three Shullas were baptized—60 Doleib Hill schoolboys, 14 Atar schoolboys, 4 Obel schoolboys and 5 women from the class we have been teaching here. It was an impressive service, if a trifle informal. They all stood in neat rows on the river bank and answered the questions put to them by Pastor La. Dr. J. L. Anderson, Rev. K. E. Rasmussen and La stood side by side in the river. As Teacher Adwok called their names three people stepped down into the water, one to each minister. Each one was baptized in turn, then the three walked out of the water together and three more took their places. Those coming out were received by three elders and directed to the side, where they were wrapped in the blankets and sent to stand in the sun. It was much too windy and cold to let them stand about under the tree in wet clothes. Many of them had extra clothes with them and slipped into the bamboo grove to change immediately. After the baptism all the Christians returned to the church for Communion. Over 100 took part in the service. It was a real blessing to me.

Dorothy L. Rankin

GEDAREF, THE SUDAN

Miss Una Coie has gone to this new station to begin women's work. She is very busy, but the work is opening up very well. "I have thirty-one on my list now, and before this reaches you I'll no doubt have a good many more. I'll not be able to manage too many more alone. They are all wanting sewing lessons. I wanted to get the other work established first and devise a way that I can best get the Message across to them if they come together for sewing, as I am not interested in teaching them to sew just per se.

"One young woman said to me: 'We heard a long time ago that there was someone coming to teach us and we waited and waited and no one came! Just this week when I was visiting someone mentioned that the teacher had been there and I told her she must bring her to me just as soon as she came again.' I am quite sure that there are not many people in town who do not know my business when they see me.

"My house has three large rooms—a kitchen and dining room with cupboards forming a partition, a bedroom, bathroom and storeroom (the bathroom has a wash stand and basin and when I get a screen it will be a bit more private). I have a nice mesquite tree just outside my bedroom window and I can lie and look at the pretty little birds, with which I am not yet familiar. My refrigerator is a joy, works fine and makes my cooking easier."

ASSIUT, EGYPT

Miss Nell J. Kling, short-term music teacher at Pressly Memorial Institute, wrote:

"Having no snow doesn't help put us into a Christmas spirit! As you have probably heard hundreds of times we are kept busy. But I'm enjoying every minute of it really. I like my work here very much and feel sure I shall never regret my decision to come out here. I am kept

busy with both chorus classes and giving piano lessons. I spend two afternoons a week at Schutz School, so I am getting experience with American children as well as with Egyptian ones. . . . I love working with the Egyptian girls, because of their wonderful enthusiasm. We have found the people to be very friendly. We are more than welcomed in the girls' homes and, of course, that is our golden opportunity for getting acquainted. . . . I am happy here and doing my best and continually ask God's help for making my best better. I am thankful to Him for giving me the chance to serve Him in this capacity."

PASRUR DISTRICT, PAKISTAN

For some time I've been planning to spend three or four weeks in a large Christian village to try out some new adult literacy primers and incidentally to work at making one village literate. But practically all the people of this certain village had malaria. Fortunately I had brought a box of staple medicines and from the second day in camp I spent all morning dealing out pills and powders. Not all the ills respond to my treatment, many are beyond me but we have helped many of the hundreds that have come and no doubt saved the lives of quite a few. The Great Physician, knowing how inadequate we are, puts His healing hand on sick ones and blesses the simple remedies.

During the afternoons and evenings we have lessons with all who want to learn to read. It is largely the teen-agers who find time to come to the little mud church for lessons. The boys come in the early morning before they go out to the fields to work and the girls in the afternoon, and at night all who are interested, including a few young married women come. The young people inspire me. We have a fine class of girls from thirteen to twenty, and quite a few boys. We are teaching them

the fundamentals of our faith in order to get them ready to make a profession of their faith and unite with the Church at the next Communion service. *M. Lois Boyd*

INTERESTING ITEMS

Miss Aulora R. McIntyre, formerly of the North Sudan, and her mother are living in their new cottage in the U. P. Community in Washington, Iowa. She calls it "Fairhaven" named for Fairhaven in Alexandria, Egypt. They will return to Lenox in the Spring.

"Home Pastor Speaks to Returned Missionary," written by Dr. Ansley C. Moore of our Sixth Church, Pittsburgh, was printed in the December 1951 issue of "The Pulpit." (The Christian Century Foundation, 407 S. Dearborn St., Chicago 5, Ill.) It is a splendid article sent forth with the earnest hope that missionaries and home-church pastors who read it will be better able to plan to make the best use of opportunities to present Missions. We are sending a copy of these helpful suggestions to our missionaries on furlough.

All of us who are new feel quite at home with new work, new friends and new environment. The Lord has most certainly led us into green pastures, albeit not beside still waters. We are grateful daily for our continued safety and peace of mind.

Lida E. Knight,
P. M. I., Assiut

The many friends of Dr. Elsie M. French of Goldfield, Iowa, home on extended furlough from Ezbekieh School in Cairo, Egypt, will be sorry to learn of the death of her mother on Christmas morning. Miss French has been devoting herself to the care of her mother and sister since she returned in July, 1950.

Miss Evelyn Cathcart's sister, whom many of us remember as our delightful hostess at tea during the Oxford Convention, passed away after a very serious illness. She and her aged mother resided in Oxford, Ohio, where Miss Cathcart was a teacher at Miami University. Our sympathy goes out to Miss Evelyn Cathcart in this sorrow in her family.

Miss Rosaltha Kenagy, who served as a short-termers in Atbara, North Sudan, became a regular missionary during her year in the U. S. A. She has been studying Arabic since August and states: "I very much appreciate getting to stay here at Ezbekieh Girls' School for there is much opportunity to speak Arabic and become acquainted with the school system. I visit classes whenever I am free. I am also teaching three hours a week, it is a nice change from studying all the time. I have been visiting the various churches. Our language examinations end the day Association meetings begin in Assiut (January 26th). I hope to have a day or two at Luxor before going on to the Sudan."

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951	Tanta
Miss Elizabeth A. Baumgartner, 1949	Tanta
Miss Mildred M. Cooke, R.N., 1951	Assiut
Miss Lois R. Ellifritz, 1950	Cairo
Miss R. Verlie Evans, R.N., 1951	Assiut
Miss Margaret Gettomy, 1949	Tanta
Miss E. Marion Greenleese, 1951	Assiut
Miss Dorothy E. Hagman, 1951	Cairo
Miss Louisa G. Hines, R.N., 1949	Tanta
Miss Elizabeth Hopkins, 1949	Cairo
Miss Rosella M. Hutchison, M.N., 1951	Tanta
Miss Helen V. Kirkness, R.N., 1947	Tanta
Miss Nell J. Kling, 1951	Assiut
Miss Mattie Mae Klingaman, 1949	Cairo
Miss Lida E. Knight, 1951	Assiut
Miss Joan Murdock, R.N., 1949	Assiut
Mrs. May L. Podbrager, R.N., 1949	Tanta

Miss Ruth N. Purdy, 1949	Assiut
Miss Martha E. Sisley, 1951	Assiut
Miss M. Patricia Trimble, 1951	Assiut
Miss Edith M. Vorhis, 1949	Cairo

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Mary Anna Bode, 1950	Khartoum North
Miss Beverly J. Day, 1950	Atbara
Miss Marian C. Davidson, R.N., 1950	Khartoum North

UNDER APPOINTMENT

Miss Sara Jane Nesser, 1951	1103 Murray Ave., Akron 10, Ohio
Miss Ruth L. Nolin, 1951	146 S. High St., Akron 8, Ohio

NOTE: In addressing these short-termers please remember to put "c/o American Mission" with each foreign address.

Temperance & Reform

MRS. W. J. HARPER McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

*"Just use me—I am the Bible.
To those in lonely solitude I am
a cool hand on a fevered brow."*

HEARING ON LIQUOR ADVERTISING

At this writing several of us are preparing to go to Washington, D. C., to attend the hearing on the bill to prohibit liquor advertising interstate.

As chairman of the Assembly Committee on Temperance Education, I have prepared testimony which, following a statement identifying myself, will continue as follows:

The members of our United Presbyterian Church, numbering some 220,000, are overwhelmingly opposed to liquor advertising in all forms. More than that, we stand for total abstinence as is evidenced by the action of our last General Assembly in directing that an intensified program of Alcohol Education be carried on throughout the denomination, culminating in a Day of Personal Commitment to Total Abstinence. Furthermore, we are only one of many church groups holding this same principle which we consider to be in keeping with the teachings of Holy Writ and the life and practice of decent Christian people.

Now, in all of these Christian homes there are hundreds of thousands of youth and small children who are being constantly exposed to a barrage of liquor advertising and propaganda by means of radio, television and the press, which is in flagrant contradiction to what the church teaches.

Likewise, in our public schools. Most of our States have laws which require that the effects of alcohol be taught in the public schools. If a teacher is conscientious and intelligent in her instruction the child will come home with information which is true and authentic. But he opens the door of his home only to hear, blaring from the radio, false and misleading liquor advertising which is in direct contrast to what he has just learned in school.

How can he reconcile these things?

He can not!

Radio and now television, are found in practically every home in America. It is an American institution, but one over which parents have very little control.

Therefore, we submit that the liquor forces are taking an unfair advantage of millions of decent, right-living Americans by this invasion of the home.

It is all too evident that much of the advertising is deliberately planned to appeal to Youth and even small children, who are still very susceptible to every influ-

ence, and believe what they see and hear. It is an established fact that persistent repetition, especially in the case of youth, will impress and condition the mind. That this is well known by the liquor forces is evident in the Licensed Beverage Industries conception of their job: "To condition the American mind favorably to those that make and sell liquor." This is exactly what Hitler did. And we know what he accomplished. He conditioned the mind of a nation in one generation.

The L. B. I. further details their job: "We must invade the homes if we are to secure the ever-increasing crop of young drinkers, the boys and girls, which we need." Their aim is evidently not only to increase the sale and consumption of liquor NOW but to build up a huge army of steady drinkers for the future.

Another phase of the invasion of the home is by means of the printed page. Particularly repugnant is the "Home Life in America Series" of advertisements in which many of the most sacred, intimate and precious experiences of family life are pictured and tagged with the slogan "Beer Belongs." We submit that beer does NOT belong in any of these instances. Beer and happy family life are NOT synonymous, but in direct opposition to each other.

Alcohol does not belong in the field of athletics either. To picture athletes and beer, in an attempt to lure youth, is false and misleading, for the first rule of every real athlete and coach is: NO ALCOHOL IN ANY FORM. Literally hundreds of nationally known athletes could be quoted by name to this effect.

Finally, we contend that a low-down "low" has been reached by those advertisements manifestly designed to appeal to the very young children. We refer to those in which small animals, birds, etc.—children's pets—and the tiny figures in the nature of the Walt Disney creations are pictured.

Never does an advertisement present the real picture—the destruction of health and home, the wrecked lives, the deaths resulting from accident, murder and other crimes. Never do they show the sorrow, suffering and destitution brought upon millions of innocent people or the souls that perish because of this evil thing.

These are some of the reasons why we of the United Presbyterian denomination beg you gentlemen of the committee to report this bill favorably.

Literature Department

MRS. WALTER H. HOLT, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

"Just use me—I am the Bible.
O Child of man, to best de-
fend me, just use me!"

HASTY HINTS

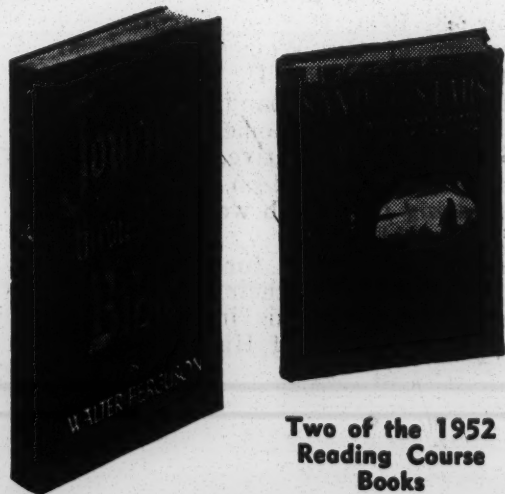
For *Program Calendars*—send to Mrs. Ralph H. Arnold, 510 S. Trenton Ave., Pittsburgh 21, Pa. For *Prayer Cycles*—send to Mrs. Walter H. Holt, Literature Dept., 904 Publication Bldg., Pittsburgh 22, Pa.

Until *Officers' Packets* are revised, use as substitute new *Constitution for Women's Societies*, together with new *Efficiency Standard and Important Dates to Remember*.

For Presbyterian orders, please send name of Presbyterian, date and place of meeting.

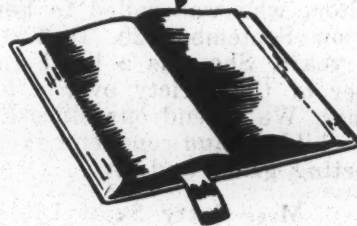
READING COURSE BOOK

Sand and Stars by Ruth Stull (\$2.50). You can keep the "after-taste" and inspiration of the Latin American study by investing in this fascinating Reading Course book, which incidentally is excellent for review. From the colorful chapter headings listed in the description (*December Magazine*), you will realize the power of the author's delightful imagination. As to the content of the book, think of it as the expansion of this paragraph: "The red men are unchanged; they worship a half-time god. They spend their lives under the trees but the trees do not tell them of salvation—the rivers do not sing of a Savior—the stars do not guide them to heaven.—The problem is, how can we get the red men to listen to our story?"



Two of the 1952
Reading Course
Books

Great Is
the
Company



VIOLET WOOD

PROGRAM HELPS

The Bible and Missions Box (see p. 342—Feb. Magazine). Four former best sellers conveniently boxed for little more than the original price of one—\$1.50. *Great Is the Company* by Wood (The story of those who have translated the Bible into many languages.) and *The Shrine of a People's Soul* by Smith. (A book that deals specifically with the literary work of the missionary.) These contain valuable help for the April Program topic: "So They Became Translators."

Leaflet—*Onesimus Nesib*, Ethiopian translator of the Bible—3¢.

Journey Through the Bible by Ferguson (\$3.50). Make full use of this Reading Course book in connection with your Bible Reading Plan (pp. 224-5 in Dec. Mag.). For March, chapters 3 and 4; for April, chapters 4 and 8.

Popular Bible Games for Everyone by Hansen—35¢.

Tributes

Mrs. Margaret Neton

Mrs. Josiah Moore

The W.M.S. of the Hanover, Illinois, United Presbyterian Church wishes to pay loving tribute to the memory of two of its members who were called home in the past year.

We are thankful for their faithfulness to the church and their devotion to Christian service. We shall long cherish their memory. To their loved one we extend our sincere sympathy. Committee

Mrs. Alice Waters Hamilton

The Women's Missionary Society of the Sunbeam Congregation of Rock Island Presbytery wishes to pay loving tribute to one of its oldest members, Mrs. Alice Waters Hamilton, who was called to her heavenly home on September 20, 1951 at the age of 86 years. She was a loyal and faithful member of the society over a long period of years. We extend our sincere sympathy to her children and commend them to God's comforting grace and love. Committee

Mrs. Betty Scott Lytle

The King's Daughters of the United Presbyterian Church of Oakdale, Pennsylvania, wish to pay loving tribute to the memory of Betty Scott Lytle, who passed away Thanksgiving day, November 22, 1951.

Her cheerful disposition and willingness to assist in any of her church activities, when her health permitted, will always be remembered and cherished by all who knew and loved her.

She was a graduate of Muskingum College and a member of the Oakdale United Presbyterian Church.

We extend the deepest sympathy to her husband, Dr. William B. Lytle and her daughters Greta Ann and Mary Jane, also to her parents and brothers. Committee

Mrs. Elizabeth Whannel

The Women's Missionary Society of the United Presbyterian Church of Traer, Iowa, pays loving tribute to the memory of Mrs. Elizabeth Whannel who was called to her heavenly home November 7, 1951.

She joined this church as a girl and was always an active and faithful member. Her joy in serving her Master, her enthusiasm for missions, her loyalty and service to others will ever be an inspiration to all who knew her.

Instead of floral tributes being given at the time of her passing, her friends contributed to a fund which her husband has requested the local W.M.S. to use as a memorial to her.

To her family we extend our sincere sympathy. Committee

Mrs. Anna Prugh Holmes

The Women's Missionary Society of Sugar Creek United Presbyterian Church, Dayton, O., feels keenly the loss of our oldest member, Mrs. Anna Prugh Holmes, whose death occurred after a short illness, on December 22, 1951.

Mrs. Holmes was a life member of the WGMS and attended various conventions. She has an unusually good record for regular attendance at our local meetings.

She has been our Association secretary for many years. She collected and shipped numerous cartons of clothing to Ezel and Frenchburg, Kentucky, with the assistance of her niece, Miss Mary Elizabeth Prugh. Whatever task was given her she accepted most willingly.

To her loved ones we extend our sincere sympathy and commend them to God's loving care. Committee

Mrs. Mary Jane McDonald

We, the members of the Maxwell Missionary Society of the U. P. Church of Chester, West Virginia, wish to pay loving tribute to the memory of Mrs. Mary Jane McDonald. Her long and faithful service to her church will be an inspiration to all who knew her.

Her cheerful Christian fellowship is greatly missed. To her family we extend our sincere sympathy. The Committee

Miss Nancy Freshwater

The Maxwell Missionary Society of the U. P. Church of Chester, West Virginia, wishes to pay a tribute of love to the memory of Miss Nancy Freshwater, called to her heavenly home.

She was a faithful member of our Missionary society, church and Sabbath School. She will be greatly missed in each of our church services. Our loss is her gain.

To her family we extend our sincere sympathy. The Committee

Mrs. Hattie Blacksill

A loving tribute to the memory of Mrs. Hattie Blacksill who was called home October 28, 1951, is hereby expressed by the members of the Women's Missionary Society of the Easton U. P. Church, Fresno, California. Her husband, William Blacksill, Sr., followed her home on December 23, 1951. Both were active, faithful members as young people and on through the years, celebrating their 50th wedding anniversary, February 14, 1951.

We are thankful for their faithfulness to the church and their devotion to Christian service. Precious in the sight of the Lord is the death of His saints. Committee

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. H. W. Gordon	R.D. 1, Stillwell, Okla.
Rev. E. W. Macnamer	Warm Springs, Oregon
Rev. Louis Mitchell	Tama, Iowa
Rev. F. C. Patterson	Kayenta, Arizona
Miss Carol Nelson	Millerton, Okla.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman	Frenchburg, Ky.
Miss Ruth Courter, Principal	Frenchburg, Ky.
Mr. Lester McCauley,	
Elementary Principal	Frenchburg, Ky.
Miss Marie Allison	Frenchburg, Ky.
Miss Caroline Aradt	Frenchburg, Ky.
Miss Alice Childs	Frenchburg, Ky.
Miss Alice Hesselink	Frenchburg, Ky.
Mrs. Alice Hughes	Frenchburg, Ky.
Miss Grace Huntley, Piano	Frenchburg, Ky.
Mr. S. O. Linderholm	Frenchburg, Ky.
Miss Alberta McBride	Frenchburg, Ky.
Miss Helen McCoy	Frenchburg, Ky.
Miss Dorothea McKissick	Frenchburg, Ky.
Miss Betty McMartin	Frenchburg, Ky.
Miss Reba Moody	Frenchburg, Ky.
Miss Winifred Moore, Sec.	Frenchburg, Ky.
Miss Cornelia Morse	Frenchburg, Ky.
Mr. Odell Parrott, Music	Frenchburg, Ky.
Mr. Robert Randall	Frenchburg, Ky.
Miss Joyce Rode	Frenchburg, Ky.
Mrs. Leah Stephens	Frenchburg, Ky.
Miss Roberta Stewart	Frenchburg, Ky.
Mrs. Florence Eiler, Matron	Frenchburg, Ky.
Mrs. J. J. Stout,	
Clothes Room Saleslady	Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook	Frenchburg, Ky.

FRENCHBURG, KY., CHURCH

Rev. James E. Eddy, Minister	Frenchburg, Ky
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JANE COOK HOSPITAL

Dr. and Mrs. Donald Graves	Frenchburg, Ky.
Miss Mary Alves, R.N.	Frenchburg, Ky.
Miss Elizabeth McConnell, R.N.	
Supervisor	Frenchburg, Ky.
Miss Effie Frazier, R.N.	Frenchburg, Ky.
Miss Emma Holke	Frenchburg, Ky.
Business Manager	Frenchburg, Ky.
Miss Bernice Olson, Lab. Tech.	Frenchburg, Ky.
Miss Berna Phelps, Aide	Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen	Ezel, Ky.
Miss Larue Millen, Principal	Ezel, Ky.
Miss Lucille Artman	Ezel, Ky.
Miss Wilda Barnes	Ezel, Ky.
Miss Ruth Remis	Ezel, Ky.
Miss Ethel Mae Brown	Ezel, Ky.
Miss Doris Jean Gieser	Ezel, Ky.
Miss Zillah Hawthorne, Secretary	Ezel, Ky.
Miss Anna Louise Hochstetler	Ezel, Ky.
Miss Beulah Hogan	Ezel, Ky.
Miss Grace Huntley, Piano	Ezel, Ky.
Miss Jean Jardine	Ezel, Ky.
Mr. Philip N. Lockhart	Ezel, Ky.
Miss Gladys Millen	Ezel, Ky.
Mrs. Thomas Moore	Ezel, Ky.
Miss Gene Purdy	Ezel, Ky.
Mrs. Rebecca Rodkey	Ezel, Ky.
Miss Eleanor Timmerman	Ezel, Ky.
Miss Frances Widstrand	Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room	Ezel, Ky.
Mr. Stanley Trimble (Physical Ed.)	Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook	Ezel, Ky.

Boxes for Frenchburg should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky.; for Ezel, to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky.

CITY AND PRESBYTERIAL

Miss Jean Dickey	224-22—93rd Ave., Queens Village, Long Island, N. Y.
Miss Esther M. Jones	923 East St. Vrain, Colorado Springs, Colo.
Miss Dorothy Partington	Westland, Pa.
Mrs. R. G. Russell	36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter	1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge	
	U. P. Home, Washington, Ia.
Miss Mae Beveridge	U. P. Home, Washington, Ia.
Miss Sallie E. Dickey	
	c/o D. H. Dickey, R. D. 5, Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent	Annemania, Ala.
Miss Georgia Lee Jackson	Annemania, Ala.
Mrs. Willie Knight	Annemania, Ala.
Mrs. K. P. Thomas	Annemania, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples	Camden, Ala.
Mr. H. W. McKeldin, Assistant	Camden, Ala.
Mrs. Minnie B. Alford	Camden, Ala.
Miss Climmie B. Allen	Camden, Ala.
Mr. William B. Ballard	Camden, Ala.
Miss T. C. Cotton, Bible	Camden, Ala.
Mrs. Amanda E. Freeman	Camden, Ala.
Mrs. S. P. Marsh	Camden, Ala.
Mr. E. C. Moody	Camden, Ala.
Mr. Alexander Sanders	Camden, Ala.
Mrs. Margaret Sanders	Camden, Ala.
Mrs. Mamie L. Smith	Camden, Ala.
Miss Nora F. Smith	Camden, Ala.
Mrs. Mattie L. Street	Camden, Ala.
Miss Mabel L. Thomas	Camden, Ala.
Mr. James Tyree	Camden, Ala.
Miss Bertha L. Washington	Camden, Ala.
Miss Lissie M. Washington	Camden, Ala.
Miss Alice B. Whitaker	Camden, Ala.
Mrs. B. D. Bridges, Cook	Camden, Ala.
Mrs. S. W. Rivers, Matron	Camden, Ala.
Mrs. Willie Simmons	Camden, Ala.
Mr. Martin Dees, Maintenance	Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Canton Bend,	
Camden and Miller's Ferry	Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible	Chase City, Va.
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JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt.	Henderson, N. C.
Miss Gertrude Allen, R.N.	Henderson, N. C.
(Four other graduate nurses)	
(Twelve other aides and workers)	

HENDERSON INSTITUTE

Miss Eva Thomas, Bible	Henderson, N. C.
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KNOXVILLE COLLEGE

Mrs. Marcella Latham	Knoxville, Tenn.
Miss Betty Montgomery, R.N.	Knoxville, Tenn.
Mrs. Mozelle Robinson	Knoxville, Tenn.
Miss Mabel Weir	Knoxville, Tenn.
Mr. George W. Williams	Knoxville, Tenn.
Mrs. P. H. Parker, Church	
Missionary	Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. B. T. Ridgeway	Miller's Ferry, Ala.
Mrs. Ona Crum	Miller's Ferry, Ala.
Mrs. Pearlcy Ephraim	Miller's Ferry, Ala.
Mr. P. L. Lindsay	Miller's Ferry, Ala.
Miss Darthula Mangram, Sec'y	Miller's Ferry, Ala.
Miss Eleanor Miller	Miller's Ferry, Ala.
Mr. C. T. Patterson	Miller's Ferry, Ala.
Mrs. Roma Patterson	Miller's Ferry, Ala.
Mr. Frederick Reese	Miller's Ferry, Ala.
Mrs. Neola Reese	Miller's Ferry, Ala.
Miss Gladys Ross, Bible	Miller's Ferry, Ala.
Mrs. Trene Smith	Miller's Ferry, Ala.
Mrs. N. D. Williams	Miller's Ferry, Ala.
Miss Florine Wood, Music	Miller's Ferry, Ala.
Mr. C. J. Wright	Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson,	
Boys' Matron	Miller's Ferry Ala.
Mrs. Bessie Stevens,	
Girls' Matron	Miller's Ferry, Ala.
Mr. Herman Bridges,	
General Worker	Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt.	Prairie, Ala.
Mrs. Theola Gordon	Prairie, Ala.
Mrs. Leola Jackson	Prairie, Ala.
Miss Vashti Jones	Prairie, Ala.
Mrs. D. C. McCall	Prairie, Ala.
Mrs. William T. Peters	Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemania.	
	625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy	717 1/2 Norwood Ave., Toledo, Ohio
Miss Josephine Warren	
c/o Rev. Irvin Elligan, 819 College Ave., N.W.	Knoxville, Tenn.
Rev. and Mrs. D. F. White	
	325 First Avenue, Selma, Alabama

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 _____ Cairo
Miss Helen E. Brownlee, R.N., 1931 _____ Assiut
Miss Mary Frances Dawson, 1922; 1945 _____ Cairo
Mrs. Ada A. Dunlap, 1926 _____ Assiut
Miss Lucia Dwight, 1919 _____ Mansura
Miss Marjorie J. Dye, 1950 _____ Cairo
Miss Davida M. Finney, 1915 _____ Cairo
Miss Martha C. Glass, 1921 _____ Assiut
Miss Alice M. Grimes, 1924 _____ Cairo
Miss Millie I. Kalso, 1946 _____ Luxor
Miss Lois D. Kingan, 1926 _____ Benha
Miss Helen J. Martin, 1915 _____ Cairo
Miss Beatrice McClellan, 1947 _____ Cairo
Miss Evelyn McFarland, 1919; 1949 _____ Cairo
Miss Sarah B. Meloy, 1923 _____ Cairo
Miss Lucile B. Nichols, R.N.A., 1945 _____ Tanta
Miss Verna R. Patterson, 1924 _____ Tanta
Miss Frances Patton, 1922 _____ Mansura
Miss Martha A. Roy, 1925 _____ Luxor
Mrs. Rachel T. Selver, 1925 _____ Fayoum
Miss Jane C. Smith, R.N., 1922 _____ Cairo
Miss Nellie C. Smith, 1911 _____ Beni Suez
Miss Ines M. Sutton, 1949 _____ Cairo
Miss Marie F. Tait, 1925; 1948 _____ Assiut
Miss Alberta A. Tedford, R.N., 1945 _____ Tanta
Miss Mary C. Thompson, 1929 _____ Tanta
Miss Helen M. Walker, 1930 _____ Assiut
Miss Ethel L. Wood, 1919 _____ Alexandria
Miss Ruth M. Williamson, 1924; 1944 _____ Tanta
Miss Esther W. Wilson, 1919 _____ Luxor
Miss Laura B. Wright, 1921 _____ Minia

ON FURLOUGH

Miss Elsie M. French, 1909 _____ Goldfield, Iowa
Miss Eulalia D. Grether, 1929 _____
485 East 11th St., Loveland, Colo.
Miss Nellie V. Hill, R.N., 1945 _____
R. D. 1, Fayette City, Pa.
Miss Jeanette L. McOrory, 1916 _____ Sterling, Kans.
Miss Helen J. Noordewier, 1921 _____
1104 Sigbee St., S. E. Grand Rapids 6, Mich.
Miss Mary L. Thompson, 1917 _____
352 S. York St., Elmhurst, Ill.
Miss Elizabeth M. Wilson, 1932 _____ Lewis, Iowa
Miss Margaret A. Work, 1924 _____
E. Platte Ave., Ft. Morgan, Colo.

PUNJAB, PAKISTAN

Miss Ruth I. Ardrey, 1924 _____ Lahore
Miss Margaret E. Ballantyne, 1941 _____ Campbellpur
Miss R. Jean Black, 1921 _____ Pasrur
Miss M. Lois Boyd, 1919 _____ Pasrur
Miss N. Addaline Brandon, 1931 _____ Rawalpindi
Miss Frances E. Brown, 1927; 1937 _____ Sangha Hill
Miss Theresa I. Brownlee, 1922 _____ Sialkot City
Miss Marie E. Cash, R.N., 1926 _____ Jhelum
Miss M. Evelyn Cathcart, 1925 _____ Sialkot City
Miss Edith M. Drake, 1947 _____ Gujranwala
Miss Margaret J. Fehlman, 1913 _____ Sargodha
Miss Dorothy M. Fisher, 1947 _____ Rawalpindi
Miss Betsy Fleming, 1913 _____ Sangha Hill
Miss Evva P. Hartig, R.N.A., 1924 _____ Jhelum
Miss Eva M. Hewitt, 1930 _____ Hafipur, Sialkot City
Miss Alice G. Hill, 1938 _____ Sargodha
Miss Reba C. Hunsberger, M.D., 1921 _____ Sialkot City
Miss Mary Kyle, 1904 _____ Pasrur
Miss Mary H. Lents, R.N., 1950 _____ Taxila
Miss Glendine Lundquist, R.N., 1933 _____ Sialkot City
Miss Laura R. MacLachlan, 1938 _____ Sheikhupura
Miss Evelyn M. McKelvey, R. N. 1937 _____ Sialkot City
Miss Margaret L. Murdoch, 1924 _____ Sangha Hill
Miss Marian T. Peterson, 1920 _____ Gujranwala
Miss Louise E. Scott, 1916 _____ Gujranwala
Miss Laura Reynolds, 1924 _____ Sargodha
Miss Elizabeth H. Turner, R.N., 1947 _____ Sialkot City
Miss Helen V. Weede, 1928 _____ Campbellpur
Miss Josephine L. White, 1951 _____ Rawalpindi

PUNJAB, INDIA

Miss Vida J. Graham, 1922 _____ Pathankot
Miss S. Jane Lamont, 1928 _____ Pathankot
Miss Willa M. Ramsey, 1921 _____ Pathankot

ON FURLOUGH

Miss M. Frances Lincoln, R.N., 1920 _____
145 Pennsylvania Ave., Wichita, Kansas
Miss Vivian L. Trimble, 1921 _____ Blanchard, Iowa

ANGLO-EGYPTIAN SUDAN

Miss Mary E. Cole, 1919 _____ Wad Medani
Miss Una Cole, 1915 _____ Gedaref
Miss Marian I. Farquhar, 1945 _____ Nasir
Miss Ray Huffman, R.N., 1924 _____ Nasir

Miss Rosaltha Kenagy, 1950

Language Study, Cairo, Egypt
Miss Aleta J. Matthews, 1946 _____ Omdurman
Miss Marguerite M. McClellan, 1926 _____ Athab
Miss Mary Jane McKnight, 1922 _____ Athab
Miss E. Verna Pillow, 1930 _____ Omdurman
Miss Dorothy L. Rankin, 1946 _____ Doleib Hill
Miss Phyllis A. Rogers, 1949 _____ Doleib Hill
Miss Mary K. Smith, M.D., 1944 _____ Nash
Miss Helena G. Tetley, 1951 _____ Omdurman
Miss Frances Turk, R.N., 1921 _____ El Obeid
Miss Eleanor C. Vandevort, 1949 _____ Nash
Miss Ruth E. Wilson, 1951 _____ Khartoum North
Miss Joan E. Yilek, 1948 _____ Gambella

ON FURLOUGH

Miss Mary V. Ewing, R.N., 1940 _____ Frontier Nursing
Service, Wendover Above Hyden, Ky.
Miss Jean Maxwell, M.N., 1946 _____
Box 89, Fairmont, W. Va

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 _____ Goro
Miss Isabel Blair, 1922 _____ Goro
Miss Marjorie Faught, R.N., 1933 _____ Sayo
Miss Eileen Halewood, R.N., 1947 _____ Maji
Miss Mary Nell Harper, R.N., 1948 _____ Sayo
Miss Marguerite M. Leonard, 1948 _____ Sayo
Miss Martha A. Maxwell, R.N., 1951 _____ Addis Ababa
Miss Ruth E. McCreery, 1950 _____ Addis Ababa
Miss Ruth M. Nichol, 1933 _____ Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 _____ Maji
(All Maji and Sayo mail: Box 1111, Addis Ababa)

ON FURLOUGH

Miss Hazel J. McGeary, 1946 _____
810 Glenville Rd., Takoma Park, Md.
Mrs. Ruth L. Walker, 1923 _____ Conocoqueening, Pa.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 _____
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 _____
2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 _____
1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905 _____
422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894 _____
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 _____ Assiut, Egypt
Miss Lucy Lightowler, 1921 _____
5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 _____
c/o Miss Etta McClure, West Middletown, Pa.
Miss Elisabeth McKibben, 1924 _____
1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 _____ Alledo, Illinois
Miss Marion A. Paden, 1902 _____
c/o Mrs. Iva Williams, 1423 Winchester Ave.,
Lakewood 7, Ohio
Miss M. Stella Robertson, 1922 _____
Dall-ant-Sagairt, Blair Atholl, Perthshire, Scotland
Miss Laura B. Walker, 1904 _____
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1918; 1935 _____
25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 _____
2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 _____
306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1903 _____
263 Park St., Socorro, N. Mexico
Miss Minnie E. Beatty, 1912 _____
Sargodha, Punjab, Pakistan
Miss Mary J. Campbell, 1884 _____
Box 992, Santa Ana, California
Miss Ella M. Gordon, 1893 _____ Pattersonville, N. Y.
Miss Kate A. Hill, 1896 _____ Eldora, Iowa
Miss Flora Jameson, 1903 _____
306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891 _____
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 _____
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 _____ Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 _____
Caroline Ave., Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919, Lenox, Iowa

(NOTE: All short-termers are listed in the Foreign Department.)

ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY Detroit, Michigan, June 9-12, 1952

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By LEWIS G. LEARY

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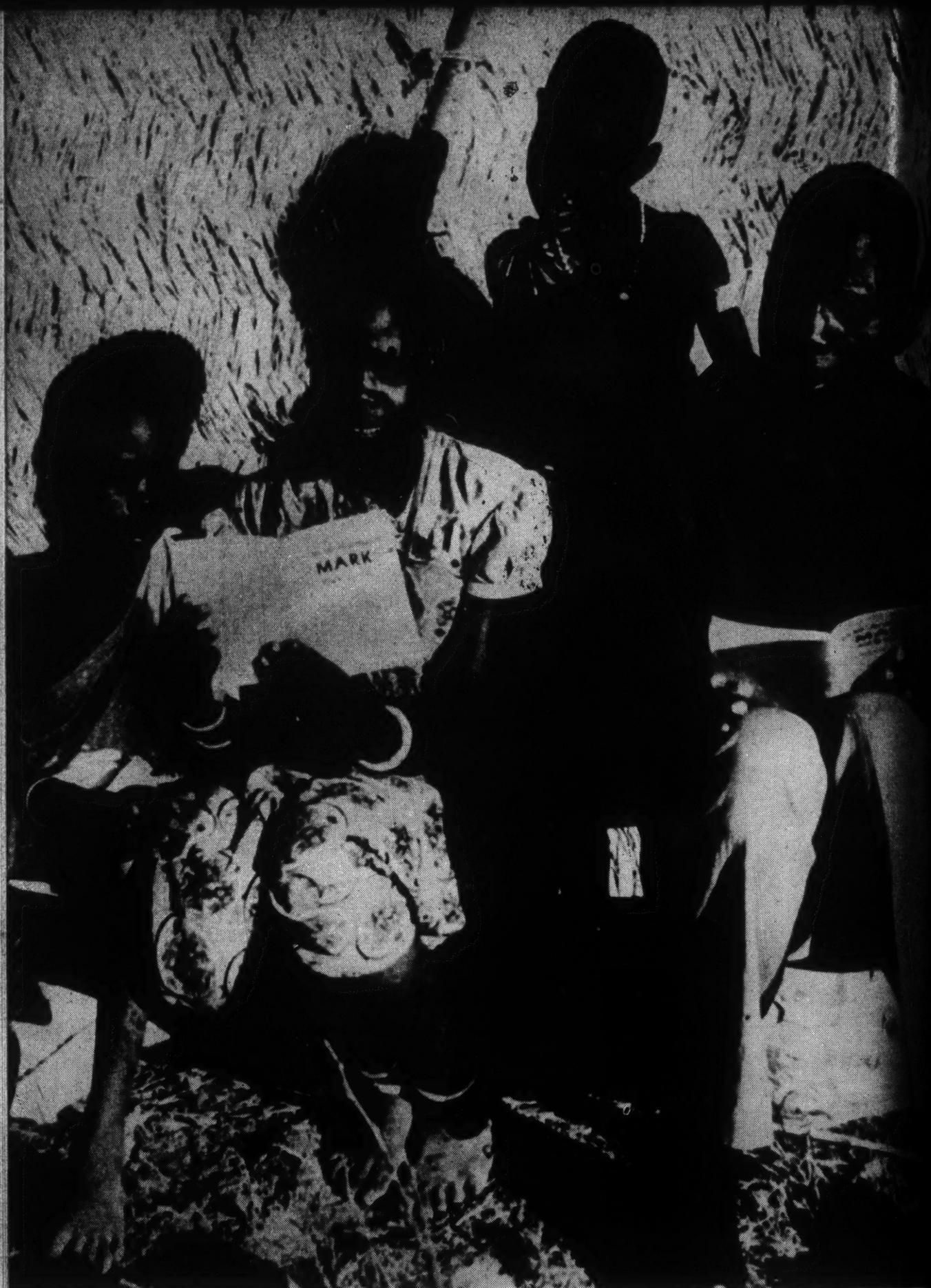
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Verses are quoted and additional references cited which are helpful to read in times of emotional and spiritual stress—such as, when happy, thankful, in love, tempted, sinful, sick, lonely, bereaved. . . . Ideal for gifts, also.



Courtesy of Dorothy L. Rankin

Adwok, his son and two daughters reading the Gospel of Mark, translated by Dr. J. A. Heasty (See Front Cover).

He who knows it (the Bible) may be called well educated, although he might know little else, and he who is not acquainted with it is an ignorant man, whatever knowledge he may possess.—William Lyon Phelps